PATHWAY TO GOD

A Quarterly Journal of spiritual life
devoted to Religion, Philosophy, Mysticism & Science of Yoga

ISSN-0971-927X
Vol 43 JULY - SEPTEMBER 2007 No. 4

ACADEMY OF COMPRATIVE PHILOSOPHY & RELIGION, Belgaum

Vol 42 Issue No. 4 (ISSN/0971-927x) July-Sept.2007 Price : Rs. 30-00

PATHWAY TO GOD

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- **Published by :**

  Academy of Comparative
  Philosophy & Religion
  Hindwadi, Belgaum - 11.
  ☎ : 0831-2467231

- **Printed at :**

  Swastik Printing Press
  Huns Talkies Road, Belgaum.
  ☎ : 0831- 2421029 (O) 2480912 (R)

Annual Subscription
India (Bharat) Rs. 100-00
For 5 yrs. Rs. 470/-
For 10 yrs. Rs. 950/-
(Annual) Foreign US $ 10-00
(By Airmail)

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Permission U/s. 80G of Income Tax Act, from the Commissioner of I. T. Panaji, Goa, No. 80G/CIT/BGM/2004 for the period from 1-4-2004 to 31-3-2007 (I. T. C. Letter Dt. 4-3-2005)

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Prayer to Lord Shiva

(Stanzawise Translation in English)

चमक अनुवाक् सातवा Seventh Chamak Chapter

अँशुश्च मे रश्मिश्च मेऽदाभ्यश्च मेऽधिपतिश्च म
उपाँशुश्च मेऽन्तर्यामश्च म ऐन्द्रावायवश्च मे
मैत्रावरुणश्च म आश्विनश्च मे प्रतिप्रस्थानश्च मे
शुक्रश्च मे मन्थी च म आग्रयणश्च मे वैश्वदेवश्च
मे ध्रुवश्च मे वैश्वानरश्च म ऋतुग्रहाश्च मेऽति-
ग्राह्याश्च म ऐन्द्राग्नश्च मे वैश्वदेवश्च मे मरुत्वती-
याश्च मे माहेन्द्रश्च म आदित्यश्च मे सावित्रश्च
मे सारस्वतश्च मे पौष्णश्च मे पात्नीवतश्च मे
हारियोजनश्च मे ।।७।।

अनुवाक सातवा समाप्त

The Small rays as well as the bigger rays be mine. The stars or planets sending the rays be mine. The smaller radiations as well as the inner radiations be mine. The Aindravayav Gods be mine. The Maitravaruna Gods be mine. The Ashwinas be mine. The Pratiprasthanas be mine. Let the Shukra be mine. Let the Manthy be mine, Let the Agrayana be mine, let the Vaishwadev be mine. Let the Dhruva be mine, let the Vaishwanara be mine, let the Rutugraha be mine, let the Atigrahyas be mine, let the Ainthrgnas be mine, let the Vaishwadevashcha be mine, let the Marutvatiyas be mine, let the Mahendras be mine, Let the Aditya be mine, let the Savitra be mine. Let the Saraswat be mine, let the Poushnas be mine, let the Patnivat be mine, let the Hariyajan be mine.

✦✦✦

Editorial

Believing The Unseen

We are used to the dictum 'Seeing is believing' in all our wordly activities. If one believes something not seen, it is likely to be an untruth, a hoax or hearsay. The 'Seeing' can be of many kinds. It may be a genuine photograph, an X-ray film, something seen under a microscope or with a telescope, with radio waves, infrared or ultrasonic waves or laser beams. When a physicist, Chemist, atomic scientist or an astronomer says that he has seen the subatomic particles, the genetic structure of the human body or happenings on a distant star, we believe him. With the advance of photographic science and the use of computers and satellites, one can photograph the surface of a planet of the solar system, or the surface of the of the earth penetrating to great depths below the ground or oceans and map the vertical and horizontal cross-sections for study and utilisation for human welfare or warlike activities. The vast progress of science has lifted the knowledge of the material world to such heights that very soon almost nothing will remain unseen or unknown.

However, though our sages, saints and philosophers have been proclaiming that there is an unseen world beyond the visible world, it has remained invisible, except to a chosen few and hardly anyone believes them because 'only seeing is believing' and 'unseen is not to be believed.' According to the ancient Indian sages, the unseen world is very much real, visible, imperishable, not limited by time and space, while the visible world is a transient phenomenon, limited by time and space, like a hallucination. The panorama of the unseen world was so engrossing to brain and mind mainly towards unravelling the mysteries of the same.

How could the sages and the chosen few see and experience the unseen world? Gurudev Ranade also said that you cannot see God with eyes of skin. The unseen world is visible only to the eyes of the subtle body. The sages could transfer their consciousness-their self-awareness-from the gross to the subtle body and open the gateway to the unseen world. They could gain intimate knowledge of the elevated souls, deities, gods and goddesses who operate in that world and govern the activities of the visible world along a destined path as per certain cosmic laws. A sage or Rshi is defined as one who sees the form of God descending before his very eyes. (*Tat Brahma Swayambhu Etanrsheen Tapasyamanabhyanarshat tadrshinam rshitvam.*) They could find out the past and future of the human race, or even of a particular person.

Nachiketa of Kathopanishad is said to have seen Yama, the God of death, gone to his abode and conversed with him. Nachiketa, the son of the sage Vajasrava could have done so by transferring his consciousness to the subtle body and standing on the threshold to the abode of the gods. All the ancient sages were adept in this art of transferring the consciousness. Swami Vivekananda was not prepared to believe in the existence of God, till Ramkrishna Paramahans gave him a vision of the goddess Kali. Sages, saints like Ramakrishna Paramahans and gods have the power to transfer a man's consciousness to the subtle body at least momentarily to enable him to see the vision of God. Hence, the need for devotion and faith. Ramakrishna is said to have given Vivekanand the experience of the causal body also by a touch of his arm. In the causal body, the subtle body also disappears and what remains is only a sense of existence in total darkness. The supra-causal body is final merging with the Supreme Self or *Brahma - Swaroop.*

The sages knew that the initial link between man and God is the mind. Through progress and superlevation of the mind, one can come face to face with God. This is possible through moral and mental discipline. As the scriptures say, every man has four bodies, viz. the gross, subtle, causal and supra-causal and four states of existence, viz. the awakened, the dream (or paradoxical sleep), deep sleep and turya, the fourth state. The first three states of existence are for the gross body and the fourth state, called the turya is for the remaining three bodies, viz. the subtle, causal and super causal. The problem is that the consciousness or self-awareness of man is only unitary. It can be with only one body at a given moment. The comman man operates in the gross body and the three states of existence. Yogis and sages, due to the superelevation of their mind, can transfer their consciousness to the subtle, causal or supra-causal body and operate in the fourth state of existence, i.e. in the world invisible to the comman man. This state is beyond time and space and nothing remains unknown. Man becomes omnipresent and omniscient. The adjective 'omnipotent' is reserved for the Almighty Supreme Being alone. The sages could remain in their gross body, transfer to the subtle body whenever there was need for communion with gods and come back to the gross body. This is the highest state man can attain.

One can attain this state by human effort as the sages did, through superelevation of their minds. The first impediment to progress is the mental block that 'only seeing is believing' and 'not seen is not to be believed.' This mental block is because of man's almost total attachment to wealth, bodily pleasures and possessive ego. So much so, that he has neither the time nor the inclination to look beyond. He may attend learned lectures, bhajan recitals or worship sessions, but the next moment he is back to square one. The Gita says that all men act like machines controlled by some unknown force. (*Bhramayam Sarva Yantra roodhani Mayaya.*) Very few are able to break the mental block and attain freedom of thought, with true intelligence to see where the world is going, where it's leading one to and what for, Later on comes the detachment from pleasures and wordly activities, from where one steps on to the moral and mental discipline to elevate the mind, leading to the pathway to the highest attainment.

The first requirement is, of course, the belief and faith to goad us into making the effort that will lead us to success. The great clairvoyant Madame Blavatsky, the founder of the Theosophical Society, also said that the universe beyond the gross universe is vast and one should strive to see it.

How does the mind attain these supernatural powers? When it withdraws from the gross body, it attains the Super powers from the universal mind, when individual mind gets attached to the Universal Mind, the man is overwhelmed with amazement and is unable to realise what has happened. The overwhelming experience is described has flown to the skies.' An invisible spark from the individual flies out and goes high up in the sky so high, that the man is unable to see it. It happens to a man whose mind is divested of all wordly thoughts and has a firm base in the *Yama* (moral discipline) and *niyama* (mental discipline) as enunciated by the sage Patanjali. It is a person specially blessed by the Almighty. Once this happens, Shri Krishna's promise in the Bhagvad Gita: *Yoga Kshema Vahamyaham* (I look after the well-being) comes true for such a person. He becomes fearless and does whatever duty is assigned by the Almighty through Himself, through a deity, a benevolent soul or through his owns *guru*. About such a person, Samarth Ramdas Swami says: 'Nobody in the whole of the universe can afford to be inimical to such a person,' (because he is now under the powerful protection of the Almighty Himself).

All this is possible through human efforts and determination. The guru initiates a disciple or an aspirant into the spiritual path by giving mantra-japa or something else. But shaking out the dross of desires and imbibing the essential virtues is to be done by the aspirant or disciple through his own initiative and effort and cannot be done by the guru's blessings alone.

Shri P. D. Dharwadkar

He alone can be called a saint who has seen God. Seeing a saint is seeing God. Serve a saint and that is as good as staying in the company of the good. Such service should be interpersed with rememberance of God's name.

- Gurudev Ranade.

Philosophy of Sarvajna and Vethathiri's Thought.

A Brief Abstract

Sarvajna (17th C.A.D) and Vethathiri (20th C.A.D) are great saints of South India.They are courageous, social activists, poets and philosophers. Both are fondly remembered for their Spiritual message and insight, their directness and telling effects. Both are multifaceted geniuses. They laid stress on oneness of all. Both the yogis couch the revolutionary ideas in simple but short language of the people spiked with examples from every day life.

They have a message to convey to the contemporary world which is steeped in Spiritual bankruptacy. They are for regaining the values of our ancient learning. They have contributed a lot to the enrichment of humanity. They have immortilized Kannada and Tamil cultures in their lives and works.

In this paper, a comparative study of the thoughts Sarvajna muni and Yogiraja Vethathiri is attempted.

Philosophy of Sarvajna and Vethathiri's Thought.

-I-

Yogiraj Vethathiri Maharishi (1911) was a spiritually evolved soul. He had a scientific bent of mind. In his philosophy religion and science go hand in hand. Because of his rare insight scientific investigations of man and again because of his unification of science and spirituality, he came to be called a Maharishi. He is one of the great savants, who has contributed to the enrichment of humanity.

A brief biographical note of his would help us in understanding the mental make up of Vethathiri. He was born at Goduvancheri, a village near Chennai. His parents were too poor to afford him primary and higher education. The Maharishi was a self-made man. To start with he was not a mendicant monk but a government employee on a meagre salary. He was a master of *Kundalini Yoga* and a qualified doctor in both *Ayurveda* and *siddha* medicine . He was a poet, Socio-economic analyst, psycho psysio therapist and an influential writer both in English and Tamil. He is the author of over forty works. His writings are characterized by his sincerity to live his teachings by himself. His books have left a lasting impression on the thinking public. To mention some of his books:

(1) *Sins and their imprints*
(2) *The world order of Holistic unity*
(3) *Biomagnetism*
(4) *Philosophy of Universal magnetism*
(5) *World Peace*
(6) *Journey of Consciousness etc.*

The Maharishi's writings require careful and contemplative reading. They are full of piercing thought and deep experiences. They have certainly to be assimilated by all human beings. In these works sage Vethathiri opines that, we should have the vision of world peace, happiness harmony, prosperity and cultural values. The destruction of humanity, at any cost is to be avoided.

-II-

The Maharishi's is a mission of universal love and brotherhood. His crusade against race, caste, colour, language and economic disparities needs a special mention. He was an embodiment of the essential revelations of great philosophers and siddhas. Like Swamy Vivekananda, Vethathiri made practical and scientific meaning of the ancient teachings. The Maharishi's life was a pilgrimage to truth. He founded the World Community Service centre in 1958, to fulfil these objectives. His thesis is that man is endowed with a free-will to choose and act. He raised the ethical plane of the entire humanity to a higher level. He was a man of careful learning and contemplation.

-III-

Sage Vethathiri says that modern society is charaterized by growing tension, friction and strong bonds of disharmony. The world undergoes great suffering because people in it choose not what is right, but what they like says the Maharishi. People seem to be not worried in maintaining a gap between precept and practice. So, care should be taken to see that logic gains an upperhand in choosing the right-avers sage Vethathiri. He is never tired of saying that "Logical choice never fails". Logical thinking makes the choice objective and universal.

The next question that would arise in this connection is: What is the place of faith in life ? When logic fails to impress and convince, faith becomes strong and dominant. Then faith decides the choice. Choice becomes personal.

-IV-

The problems in the world are many and sundry. Sage Vethathiri is bent on finding logical solutions to these problems. In fact he has named one of his work as "Logical Solutions for the problems of Humanity" (Second editon 1999).

To list some of the major problems of human society:
(1) Ignorance of Nature and its invisible powers.
(2) Confusion about God etc.
(3) Ignorance of human physical and psychic functions
and values etc.
(4) Lack of respect for others etc.
(5) Use and desire for unnecessary articles, activities, and
rituals.
(6) Economic disparity.
(7) Corruption etc.
(8) Religious intolerance etc.
(9) Ignorance of the existence of soul etc.
(10) Neglect the ignorance of womanhood, Plant life and
labour.
(11) Proliferation of war materials and wars.
(12) Lack of holistic education etc.

The saint of Tamil Nadu, Vethathiri says that people still live steeped in ignorance and superstition. To this perennial problems, knowledge of science is the only solution. Swamy Vethathiri say, "The knowledge of truth is not to be thought of as other than or beyond science. Understanding the truth is the mystic part of science. The tool for research and realisation of truth is the invisible principles, the mind"[3]. In fact, through a psychic practice called Simplified Kundalini Yoga (S.K.Y) innitiated by the Maharishi, thousands of teachers have been trained and are busy even now in teachings it[4].

-V-

Sarvajna was a popular poet of Karnataka. He is regarded as the social mirror of Karnataka, whose vision never wavered and whose steps in social revolution never faltered. He is supposed to have flourished in the seventeenth Century A.D. Just as Thiruvallavar popularized Tamil culture in his immortal work *Tirukkural* and as Vemana pictured Telgu culture in his poems, so also Sarvajna immortalized Kannada culture in his Vachanas. He was a revolutionry poet and a matter-of-fact man. Look at his humility. "I know not what to tell; I told because I was asked to tell; I told as the servant of the servants of Lord Siva"[3].

Sarvajna says that Literature is not for all. All do not know all things; those who know all are very few; there is no substance even if the learned exist; literature is not for all"[4].

Sarvajna was very unassuming. He was never under the illusion that he was a *yogi* or a preacher or a poet. He was not worried about travelling. In his expression about the criticism of the unethical, moral evil, he was harder than the diamond; and gentler or softer than a flower in his appreciation and propagation of the greatness of God.

-VI-

Regarding God, Sarvajna has his own perceptions. He says:" Don't say this God or that God, but God of Gods who protects the entire universe"[5]. He praises the glory of God to the skies. Where is he ? Sarvajna replies : "In mud, in stone, in the nip of the thorn and whereever He is remembered; He is there where you are!"[6].

But where to pray ? "In the mind, you pray, why house or monastory. One who does not pray in the mind what if he is at the top most tower of the temple!"[7].

Let us see what saint Vethathiri has to say in this connection: "The existence of the Almighty is imperceptible to our senses; it must be assumed by the mind. The universal evolution is of and by the Almighty only. The primary manifestation of God. Almighty, is the infinitesimal primary energy practicle. By the spin of this particle ultimately universal magnetism is produced. In fact every living being is only a biomagnetic sub universal magnetism"[8].

Like the sage Vethathiri, poet Sarvajna also advocates one God, one Religion and one Universe. Sarvajna asks: "Is the lamp of the low born also low ? No. Never discriminate between castes. One, who has realised God is the real born"[9].

To be reminded of sage Vethathiri's words : "For all human beings there is as one *earth* and we are all born and live on it .... No one can live without *water* .... there is only one *ocean* .... The *air* around the earth is only one, which is inhaled and exhaled by all the living beings .... The sun is *only* one for all living beings to get heat and light"[10].

Sarvajna Muni opines : " When there is the same earth to walk, the same water to drink and the same Fire to burn, where are the diffrences in terms of caste and lineage (*Kulagotras*)"[11] ?

-VII-

Both Sarvajna and Vethathiri emphasize on the sense of dignity of labour. Man must first learn to be a servant, avers Sarvajna : one who can work as a servant, can rule as a king ; but one who does not know how to become a servant, gets destroyed in the end"[12].

Yogiraj says : "Poverty seems to be the birth right of the majority of the people of our country. Their standard of living is below the subsistence level"[13]. It is all because the people have become idlers and vagabonds. They know not the sence of dignity of labour ! The childern of India have become the world's orphans and go about beggining for food.

Sarvajna was a food expert and analyst of social hygiene. He says : "Never dine when not hungry: never fail to dine when absolute hungry: take not hot or stale food. If done so there is no need of a doctor".

-VIII-

Both the saints explain the importance of education. The purpose of education is to impart an understanding and awareness of Self and Nature says Vethathiri". It truly civilizes all people. One would know the values of human life, how to respect others, how to be ready to help others in all possible ways. Education is the basis of the science of living. The concept of Morality, Ethics, Duty, Honesty, Sincerity, kindness and compassion should be imparted. To train him physically and mentally, to take care of the aged, care of the sick and invalid, education is the only means".

Sage Vethathiri yogi looks upon man as a part of nature. Every one should recognize the supreme power God and realize the power and providence of Nature. With such awareness, the life and activities will be in harmony with Nature".

-IX-

What is the place of mind in education ? Vethathiri Maharashi says that mind is linked with the whole universal field and all other beings."This philosophy of psychology together with a practice of meditation to lower the frequency of mind should be made available to all adults. Then only each person will sincerely begin to respect every person and living bieng and will not harm but help in all possible ways as a sacred duty of life". If philosophy and science are linked and taught in the education system, people will understand the value and oneness of all human life".

Likewise Sarvajna emphasizes on the purity of mind: "What use going round the temple without purity of mind ? It is like the oil-pounding ox going round"[20]. There should not be room for anger in the mind. Sarvajna says: "Anger is the bed rock of sin. The possessor of anger straight away sinks down to the hell"[21].

Both the thinkers hold the social good well above the personal wants and aspirations. Sarvajna says: "To feel and to speak the truth, to look upon others as his own this done *Kailasa,* the abode of God will be yours"[22]. Vethathiri Yogi says that everyone's production is going to the welfare of others all over the world. No one can eat food more than the digestible quantity ;..whatever money or prosperity one saves automatically goes to the society when he dies'[23]. This does not mean that a member of society could be a rank-borrower. Sarvajna aptly says that : while taking loan, it is like enjoying the milk mixed sweet; but when the loaner asks back the unpaid money, it is like fracturing the elbow waist'[24].

Educating childern is the primary duty of the householder. Sarvajna warns : The father who does not give schooling to the child and the teacher who does not advise and the mother who never attends to the ailing child are simply the enemies of the child'[25]. What matters in education is purity of speech. A lier cannot be said to be truly educated. That is why Sarvajna avers : Character is from speech aversion is from speech; everything good is from speech; speech itself is gold"[26]. Similarly amongst one crore types of education, the agriculture is the greatest ; because it is through agriculture the wheels of a nation move; otherwise the nation moves towards destruction. Just literacy in not enough. It should be a food-givging education. Sarvajna makes it clear. "Letter is to write, logic is to argue; all other branches of knowledge are just to fill the belly! Two letters (दान) are enough for the attainment of the highest goal (Liberation)'[27].

-X-

Women occupy their highest position in the thoughts of both the saints. In the past women were not given their due. There has been age long neglect of women. It should be stopped immediately. They should be given proper schooling. Greater economic strength for women should be encourged and ensured"[28]. All people in the world are conceived and given birth only by women! The women therefore should be provided with education, inheritance rights and employment opportunities'[29].

-XI-

The thoughts of Sarvajna and Vethathiri are complete systems, which have many surprising properties and apply to all humanity. They have a remarkable simplicity. Many complex problems of the universe are solved here. They have increased flexibility, creativity and confidence. However if there is an elaborate scientific exposition of society in the works of Vethathiri yogi, in Sarvajna the spiritual exposition gets the upper hand.

In conclusion, it can be said that both Sarvajna and Vethathiri were courgeous social activities. They were the great saints of love and compassion. Both are fondly remembered for their message and insight, their directness and telling effects. Both are multi faceted geniuses. They laid strees on oneness of all. Both couch the revolutionary ideas in simple but sharp language of the people spiked with examples from everyday life. Both convey spiritual message and worldy wisdom.

In the contemporary chaotic world there is spiritual bankruptacy. Our heritage is forgotten and values are thrown to the winds. Yogiraj Vethathiri is never tired of saying that we have to regain the values and redeem our ancient learning from the mire of superstition'[30]. Spiritual resurrection is the need of the day if mankind is to be saved from destruction.

The comparative study of the thoughts of Sarvajna and Yogi Vethathiri, thus, has been a subject of absorbing interest. The two represent the sum total of all regional cultures of South India. May this knowledge and wisdom of the two great saints shine as the rising sun!

Notes and References :

(1) LOGICAL SOLUTIONS FOR THE PROBLEMS OF HUMANITY (LSFPM)

(2) Ibid, P. 19.

(3) Helalariyanu nanu
Helanalu hilidenu
(Bhala lochanana sharanana Alagi/helidenu)

(4) Ella ballavarilla ballavaru bahalilla
Ballidaru iddu Balavilla

(5) Adeva Edeva madevanenabeda
(A devara deva bhuvana pranigalige)
Advance deve Sarvajna.

(6) Kallinali manninali mullina moneyalli
(Elli nenadalli Shivanirpava Neeniddalliye).
Eruva Sarvajna.

(7) Manadalli Nenevarige maneyanu mathavenu
(Manadalli Neneyadiruvanu degulada)
Koneyalliddenu Sarvajna.

(8) Logical Solutions for the problems of Humanity (LSFPH)
P. 19.
Jati Vijati enabeda devanolida

tane jata Sarvajna.

(10) LSFPH P. 52.

(11) Nadevudonde bhumi. Kudivudonde neeru
Sudava agni onde iruthiralu
Kula gotragalu ettanavu Sarvajna

(12) Alaaga ballavanu aluvanu arasagi
Alaagi baala lariyadavanu kadeyalli
Haalaagi hoha Sarvajna

(13) Prosperity of India (POI) (Vethathiri Publication
Erode, 1997) P.2

(14) Hasiyadire Unabeda hasidu mattirabeda
Bisi beda tangalunabeda Vaidyaraa
Besanave beda Sarvajna

(15) LSFPH P.97

(16) Ibid P. 101

(17) Ibid P. 44

(18) Ibid P. 39

(19) Ibid P. 35

(20) Kopavembuda kelu papadaa nelogattu
Kupadolu nenu haridante narakake
Kopi taniliva Sarvajna

(21) Annavanu ikkuvudu Nanniyanu nudivuda
Tannante parara begedode kailasa
Binnanavakku padavakku sarvajna

(22) LSFPH, P. 52

(23) Saalavanu kombaga Halogara undante
(Saaliganu bandu elevaasa kibbadiya Sarvajna)

(24) Vidya kalisada tande, buddhi kodadaa guruva
Biddiralu bandu nodataa taayiyu
Shuddha Vairigalu Sarvajna.

(25) Maatinim nage nudiyu, matinim hage holryu
Maatinim Sarva sampadavu lokake
Maate maanikyavu Sarvajna.

(26) Koti Vidyegalalli Meti Vidyye melu
Metiyim rate nadedudallade desha
Daatuhe kadahu Sarvajna.

(27) Akkaravu lekhakke tarka taa Vadakke
Mikka odugalu tirupege Mokshakke
Eradakkarave saaku Sarvajna.

(28) LSFPH, P. 88

(29) Ibid, P. 85

(30) P.O.I P. 2

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Know your Past : Out of the past is built the future. Look back, therefore, as far as you can, drink deep of the eternal fountains that are behind, and after that, look forward, much forward and make India brighter, greater, much higher than she ever was. Our ancestors were great we must first recall that we must learn the elements of our being the blood that courses in our veins .... we must build an India yet greater than what she has been.

Now- a-days everybody blames those who constantly look back to their past.. It is said that so much looking back to the past, is the cause of all India's woes. To me, on the contrary, it seems that the opposite is true.....

- Swami Vivekananda.

'What Morality Is'

-I-

Advanced technology and development of science has brought home the fact that ours is a time of moral confusion. This is because there are two broad-based openings for moral life to occur, one, that there are no overaching moral norms, and secondly, we have lost an accepted body of moral knowledge.

Morality has been variously understood as having three essential components:

(1) A shared set of non-material values such as fairness, truth and compassion;

(2) A community of responsible agents, because morality contstitutes their behaviour and ours, towords each other. The pursuit of values such as fairness, truth and compassion, constitute one aim of community life.This distinguishes it from an economic system: and

(3) A way of life involving a code of behaviour; this distinguishes it from aesthetic values.

If we accept that human personality has been a constitution of cognitive, connative and volitional (or similar) elements, then we have to accept that it is possible to approach any issue in philosophy through these channels separately:

often, a holistic approach is suggested by idealistic thinkers of various shades. However, the consequences of such a cumulative study is often deceptive. It allures one into believing in a rounded picture of reality, and tends to satisfy the less analytically oriented minds rather unduly.

If we understand the word cognition in any of its forms, say information, guesswork, report or even opinion then aspect of human personality is on a pivot which can move in any direction. Hence there is a possibility of many claims to knowledge in past and even future. Predictions, both scientific and non-scientific have come to occupy a greater share of human activity rather slyly. Cognition is a human endeavour and therefore it is bound to be vitiated by personal and impersonal and shades of presentation. In the world of scientific knowledge, it comes in the hide of computer technology, after doing wonders at medical and engineering fronts. Connation and volition are governed by totally different set of rules. They may be termed as subjective manifestations of an objective phenomenon compared to those of cognition which have greater objectivity of expression, and has less flexibility for this reason. It has to adhere to some standard code of interpretation.

So, what is it that has freedom ? Human beings are free to behave as they like at least mentally, if not phsysically), man carries on all sorts of activities of mental level, which may or may not be manifested. There can be no bar on such 'hidden' activities. Let us not mistake this for thought, because thought is just a unit of this mental (or conceptual) activity.

Sometimes, especially in the days of political turbulence, values have been placed under increasing commercial pressure which provide devices which help or replace the human power in his daily activities. This pressure requires the use of logic in the modelling of human activity and organization on one hand and to provide the theoretical basis for the academic pursuit of value courses on the other.

New human relations become established in the face of the events and old value system are left enriched and self-expanding.

-II-

With proper perspective of morality, we can transform life's difficulties into valuable spiritual insight, especially when we accepts some super authority like God; only then an otherwise practical code of conduct which we call morality or ethics can give essential advice on how to awaken our potential for limitless love, compassion and wisdom. One such example I am aware of is Bhagvad Geeta which helps us to look at our vocation as a part of spiritual journey that can lead us to on-the-spot professional and personal growth. Obstructions are viewed in the light of their importance in having a positive role to play. We can equip ourselves in making a beginning anytime, and also have the right kind of discrimination in setting priorities.

The thrust area of Bhagvad Geeta is self-development for being useful to oneself and one's surrounding like family, society, organization, country, and of course, the entire world. The undercurrent of the text is 'Karmayoga' which has been interpreted as the integrated strategy for success which eventually leads to the sublime bliss of self-realization. The essence of moral life here is to perform worldly duties enthusiastically according to the perspective position in ones essence of moral life here is to perform worldly duties enthusiastically according to the perspective position in ones life, with an unfailing eye on the universal welfare. Post-modernism[1] in ethics, it is blamed, emphasizes the surface rather than the depth. In the non-recognition of the self-empowering concepts like 'self is the cause' and 'self is the effect', it relies on the immediate, project-oriented philosophy which is traditionally called pragmatism, a term first introduced in technical philosophy by American philosophers; in particular, Charles Pierce whose theory was further advanced by William James and John Dewy. Utility or workability principles was more in yoke rather than traditional morality. Instrumental rationality, san emotivity thus consisted in group-work and mutual co-operation, thus replacing traditional utilitarianism by rule-utilitarianism. The act utilitarianism advocates that those acts which produce the best consequences should be performed, while the rule-utilitarianism holds that the rightness of the act is to be judged not by the consequences but by the consequences of adopting the rule under which the particular act falls[2] It solves the problem of ethical relativism, which is concerned with the question whether there is one basic moral principle, or set of principles, that should operate in all societies. Ethical relativism should be sharply distinguished from cultural relativism, which is more of an anthropological-sociological phenomenon rather than an ethical doctrine. According to rule-utilitarianism, the one basic rule also takes into account certain ' empirical premises' about the conditions existing in one particular society: thus, in desert societies, wasting water may be a capital crime, but not so in water-affluent societies. The formation of rules will differ, keeping in view the good consequences rather than bad ones. People are sometimes perplexed about moral problems because of the diversity of actual situations in which they occur. The empiricist dogma of considering each case on its own merit will leave the entire discipline of traditional ethics irrelevant.

-III-

It would be futile to start with the definition of morality, since it covers a large and ill-defined areas. It involves more or less clearly articulated set of beliefs, practices, attitude and motives. These are fundamental to the way of life of an individual or a society. An ancient view of morality is that it is wholly dependent on religion. That a man who has no religion cannot have any morality, is a firm belief of the most. Even a staunch empiricist like Locke warned us against the company of atheists, saying that they are moral outlaws. Even if this is an extreme position, it is still frequently said that all morality begins with religion.

Morality can be reflective and popular. Thus latter kind of unreflective morality is inclined to lay more emphasis on rules rather than ideals. As childern, we learn some sets of 'do's and 'don't'3. On the other hand, philosophers attempt to incorporate these miscellaneous rules into a coherent system; however, they have different views regarding the relative importance of rules and ideals.[4]

A 'modern' moralist almost verges on to humanitarian boundaries[5] He criticizes the theorization and the analysis of 'moral concepts'. He advocates the practices which are nearer to an ideal; an ideal which he keeps before him is that of a society in which no misery or frustration is tolerated within the existing resources and state of knowledge. It is for those who are expert in the natural science to discover the means of reducing the amount of misery in the world and to provide fresh channels for satisfaction and fulfilment. But the evidence of science remains evidence about what is practiceable and so about 'facts,' that is of what 'is' or ' could be,' and not what 'ought to be.'[6] It is in the hands of the moralist that possibility becomes 'policy.'[7] What can be done becomes what ought to be done. All his experience and wisdom are needed to bridge the gap between facts and values.

The question regarding the status of values is very intrigue. After all, what do we understand when we 'use' this word? For certain, the word is 'used' and just not 'mentioned.' We are no more interested in the value as it is printed, spoken or perceived, but we are interested in what it stands for.

To begin with, we should be clear that it is not an exercise in the meaning or definition of the word. It is simply not possible because 'value' is an open-textural[8] concept and therefore necessarily vague,[9] not in the sense that we are at loss in understanding what it stands for, or refers to, or what it means, but in the sense that it refers to many sets of actions, activities, behaviour and concept formation. Its vagueness is again due to the fact that there cannot be a final word that is 'The value' or 'values.' Those who venture to find values beyond human relationship, in some other world of fancy are at loss; such a world is not yet in the offing.

-IV-

The relation between existence and ethics or values will have to be considered. After all, values are to be related to existence in some way. Values are those concepts which are cherished by mankind for its own purpose-oriented, and therefore pragmatic. A non-pragmatic value thus, is a contradiction. Some men of reckon have talked of religious and moral values as belonging to the category of non-pragmatic values. An exercise in reducing all values to pragmatism may seem infinite, but if it is carried out till end, then we will see the substance of the statement that all values have their inception in pragmatism. Students of academic philosophy are well aware of the elaborate discussion of Charles Pierce, John Dewy and William James. No doubt pragmatism underlines material life and works off all else as non-conductive to knowledge and truth. This concept of equating human needs with knowledge and truth speak for the important point the existence commands; the purpose being the upheaval or the upgrading of human beings at large.

Any philosophy which misses on this fundamental prerequisite for reflective thinking is bound to shade into insignificance, as many a system of philosophy world over. They may form an important branch for gathering information and planning examinations. Preservation of life in pragmatism therefore is the Sammum Bonum.[10] It is another way of proclaiming values that were cherished by prominent existential thinkers like Kirkegaard and Heidergger. When some of them translated or equated existence as essence, they were unduly anxious over the separation of the physical and the mental. Both, essence and existence are incorporated under the common concept of self.

Even religion includes existence as supreme value. Of the eleven surviving major world religions, we cannot name one which disregards life in the name of Supreme being that is God. Life is the highest possession of man and if anything, it is life that should be foesaken for the love of God. But these are not the scriptures; on the contrary, without life, no aim, however lofty, is achieved, and hence life is to be respected. It can never be trivialized issues may loom over this concern for life. It is a value in itself, but it needs the support of other values to understand itself. It may not be the jewel that shines by its own light, (A Kantian phrase which he uses for the good will) but rather it is a moon which is illuminated by the sun. Thus, preservation of life is the summun bonum not because it is the highest value, but because it is the base of other values. It is just not a material necessity or the 'given' as some phenomenologists would put it. For them, there is the important necessity of accepting without choosing. Such a necessity is compelling, and a kind of bondage which cannot be treated as a value. And hence we have a lot many 'existential philosophers' who draw a bleak, dark and dreary sketch of human life. It can be avoided by treating 'growth' itself as the only moral end. Then the end is no longer the terminus or the limit to be reached.

Notes and References

1. Ethical relativists propone that minimum and maximum moral principles can be agreed upon through reasoning and inter-cultural discourses. One of the most hotly debated issues in contemporary ethics is relativism. The western thinkers have produced some empirically justifiable arguments in favour of relativism. It has become a formidable argument in western socio-moral thought under the impact of post-modern writers. However, they will have to face the fact that intellectual communication which is going on since time immemorial puts a question mark on the post-modernist theories, by still treating the distinction between fact and value as an incommensurable and interminate issue.

2. Hospers John, '*Introduction to Philosophical Analysis,*'Allied publishers, Bombay, 1967,pp. 610-611.

3. Hobbes says, "Province of morality is limited to those qualities of mankind that concern their living together in peace and unity. The need for morality arieses concern their living together in peace and unity. The need for morality arises because men are social animals. To avoid intolerable condition, men have devised systems of morality. All moral codes condemn aggression, injustic and deceit ".

4. Deontologists accept rules as fundamental; they cannot be excepted to achieve moral ideas as such, but they should be obeyed in their own right. A system of case of the rule that one ought not to do injury. Thus, throught interedependence, a system of rules and their special cases come into practice. On the other hand, teleologist regard moral rules as rules for promoting and producing that which is good (e.g. health, happiness, knowledge beauty....) and avoiding that which is bad (e.g. disease, misery, ignorance ugliness....) we are under no obligation to keep

promises because 'a promise is a promise' if it clearly would be more beneficial to break it, according to this view. However most moral theories try to find a compromise between the two extremes.

5. Radhakrishnan, "An Idealist View of Life,' London, Unwin Books, 1970,p.54. "when the humanist admits the ultimateness of the values, he is implicity accepting the spiritual view of the universe. For him, the ethical self is a power above the ordinary self...

6. Kant questioned the possibility of normative ethics, is quite well-known. But when normative ethics is pressed for conclusion beyond certain extent, then the discussion converges to metaethics. Many contemporary philosophers are exclusively concerned with it.

7. Normative ethics systematically tries to establish the general principles for determining right and wrong or good and evil. In an attempt to produce such an answer in right/wrong and good/bad senses, many ethical questions are asked which can be unitarily formulated.

8. Breniyan, J.M., *'The Open-Texture of Moral Concept,'* 'The Macmillan Press Ltd., London, 1977.pp.101- 105.

9. Macinttyre A., *'A Short History of Ethics,'* 'New York, Macmillan, 1966),p.259. He comments that it is not surprising that C.L. Stevenson concludes that moral disgreements are in principle, interminable because Stevenson starts with the theory that a successful theory a should provide for disgreement to be interminable.

10. Thus, the problem of The Highest Good remains an Ethical Speculation. It is only the thoughtful mind which is constantly nagged by this problem of what is the ultimate aim of life, or more specific, my life on earth. Needless biological details may not be sufficient to satisfy a philosopher's mind which is critical, reflective ad recrecursive. Hence there is need to consider some eminent thinkers who have been consciously aware of the 'real zone' of this otherwise vague questionn of what is the purpose of life. This is the moral questio

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Mystical Laws

A tested hypothesis can be accepted as a law or principle. Law indicates that prediction without fear of being wrong is possible. There are three kinds of Laws-Natural, Social, Mystical. Of all the three kinds of laws, Mystical law has drawn a very little attention of scholars. Hence, this paper aims at an elaboration at some length of mystical laws and some other related matters as propounded by Prof. R.D. Ranade - a great mystic philosopher.

In view of the above, four important spiritual issues can be discussed. First, I focus on two mystical laws, viz., (i) Law about correspondence between mystical experience and quality of heart. (ii) spiritual law of gravitation. Second, I deal with natural laws pertaining to light and sound on the one hand causation on the other and see whether they are applicable to certain mystical phenomena. Third, I dwell on the relationship of certain mystical phenomena that can be elucidated in terms of reciprocal causality. Finally, I touch on the relationship between liberation and God-realisation.

Regarding the first mystical law, Prof. Ranade (1997:283) observes : "---- the so-called form, light, and colour, which a mystic experiences are merely the outward correspondences of the qualities of his heart. 'Whatever we spiritually visualise is ourselves. According to the mystical law, whatever a mystic perceives, at any time by any form of sense corresponds exactly to the stage of development of his own spiritual temper and capacity.

Having considered 'Law about the correspondence between mystical experience and the quality of heart, let me now turn to 'Law of Spiritual Gravitation'. Prof. Ranade (1997:176) points out, "As regards the spiritual upliftment of his disciples, we may say that according to the law of Spiritual Gravitation, the experience of a worthy spiritual teacher must automatically desend to his disciple. As water at a higher level must descend to a lower level, so the experience of a spiritual teacher must descend automatically to those who are walking on the path he has trodden."

From the preceding discussion, it becomes obvious that there is a striking resemblance between 'Law of spiritual gravitation' and 'Law of gravitation'. "But all the mystical laws and principles need not be analogous to the natural laws and principles and to illustrate the point the following two examples can be cited.

The laws of Physics according to which light travels far more speedily than sound, Prof. Ranade asserts, are not applicable to the spiritual world where either sound of the cloud or the flash of lightening may precede or the two may synchronise (*Vide* Kulkarni 1974:157).

The current scientific conception of a cause is the totality of conditions in the presence of which an event occurs and in the absence of which it does not occur. However, a totality of conditions is not required for the production of an effect in the spiritual realm. In this connection Prof. Ranade

(1997:72) states, " Unless we realise our absolute impotence before the majestic power of God, it may not be possible for God's grace to descend upon us. When the great elephant, *Gajendra*, was full of arrogance and power and when he was on the point of being killed by the great alligator, he found that his own efforts were of no avail, and as soon as he began to utter the name of God with full devotion, God came to his help when he had uttered the single रा, before even he had uttered the full name राम. This is a sort of a *Samadhi Alankara* in which a totality of conditions is not required for the production of an effect, but even a fraction of it might suffice. So did it happen in the case of *Gajendra*".

The third issue is on the possibilities of the applications of reciprocal causality to certain mystical phenomena. By reciprocity it is meant that two events influence each other and become cause and effect of each other. The credit of popularising the concept of 'reciprocal causality' goes to Immanuel Kant and Prof. Ranade has applied it while explaining the relationship among mystical phenomena.

(i) Mystical sound and mellifluous juice
(ii) Sinlessness and vision of God;
(iii) Knowing of *Brahman* and becoming of *Brahman*.

(i) Prof. Ranade (1997:261-262) writes, "*Anahat Shabda* having its influence on the oozing of the mellifluous juice and the oozing of *Amirasa* having its influence on the rise of the *Anahat Shabda*- these are the two sides of what Kant would call reciprocal causation. We are absolutely at our wits end in discussing which is the earlier and which is the later. Another way of explaining the two phenomena would be from the point of view of their co-existence whether reciprocal causation or co-existence may be true, there must necessarily be between them a unity of.

apperception.

(ii) While analysing the problem of sinlessness and the vision of God, Prof. Ranade (1959:266-67) says, "A man is freed from the sins as soon as God reveals Himself to his vision. As a lit-up fire reduces the entire firewood to ashes, similarly, all the sins of man are burnt away by the fire of God. Here a question arises whether sinlessness is a pre-condition of God-vision or whether it is only when you attain to God-vision that you become sinless. In other words, is sinlessness is a cause or an effect of God-vision? This is a case of reciprocal causation. Unless all our sins are burnt away, the path of God will not open out to us, and unless we are successful in reaching the God-head, we shall not become sinless (Vide for details Ranade 196:184,229-30, Kulkarni 1974: 90-91).

(iii) The contention of argument of Prof. Ranade is that the more one knows *Brahman* (or the Ultimate reality), the more one becomes it, similarly the more one becomes *Brahman* the more he knows it. (*Vide* Kulkarni 1974).

Finally, I narrate the stand taken by Prof. Ranade on the relationship between God-realisation and liberation. Prof. Ranade emphatically declares that when you have seen the form of God you are liberated. There is no difference between realisation and liberation. (*Vide* Kulkarni 1974-92). The same can be put in another way, namely, a soul is मुक्तः i.e., liberated in proportion to his realisation (*Vide* Sangoram 1964:63).

To sum up: (i) One's spiritual status is to be assessed in terms of what he is able to experience mystically (ii) By the law of spiritual gravitation a great spiritual teachers' mystical experiences must descend to his disciples: (iii) The relationship between phonic and photic mystical experiences cannot be explained in terms of Natural Laws; (iv) The effect can be had in the spiritual realm even without fulfilling the totality of conditions; (V) The relationship between ambrosia and spiritual sound, sinlessness and Divine vision, knowledge of *Brahman* and becoming of *Brahman* can be explained in terms of reciprocal causality; (vi) One is libetrated exactly in proportion to his spiritual attainment.

Notes :

1. To add a cubit to our spiritual stature, we know, involves infinite labour. Geophysicists talk of the Himalayas adding to their stature by two feet per year. Not less difficult is the process of adding to our spiritual stature except by continuous labour and infinite pains. While a mere climber can attain to the heights only through a long process of tortuous ascents, it is devotion alone which can carry us aloft at once like an aero plane, the rate of speed being determined by the quality at the heart. (*Vide for details* Ranade 1997: 229).

2. Prof. Ranade would not not agree with the conception of *Sarva Mukti* (liberation of all). It breaks the law of sufficient reason. It is too much to believe that when one saint is born the whole world is saved. In contrast with the conception of *Sarva Mukti* stands the conception of *Eka Mukti* or liberation of one. Prof. Ranade strikes a new note on the doctrine of what he calls *Parivara Mukti.* The *Eka Mukti* and the *Sarva Mukti* are the thesis and the antithesis of which the *Parivara Mukti* is the synthesis. The spiritual teachers liberates not merely himself but also his associates, *Parivar.* His associates in Leibnitzean fashion get the benefit of a spiritual vincullum with him. Do not the iron filings catch up the power of the magnet ? Do not the planets derive their illumination from the central orb? It is following the some such line of arguement that Kabir was able to say that on account of the presence and the power of God in him, he was able to save not merely himself, but also those who had been fortunate to come into spiritual communion with him. (*Vide* for details Kulkarni 1974:95, Ranade 1997:303).

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Deluge the land with spiritual ideas : Keep the motto before you - 'Elevation of the masses without injuring their religion'.

Can you become an occidental of occidentals in your spirit of equality, freedom word and energy, and at the same time a Hindu to the very badebone in religious culture and instincts? This is to be done, and we will do it.

In religions lies the vitality of India.

If you succeed in the attempt to throw off your religion and takeup either politics, or society or any other things as your centre, as the vitality of your national life, the result will be that you will become extinct. To prevent this you must make all and everything through vitality of your religion.

So every improvement in India requires first of all an upheaval in religion. Before flooding India with socialistic on political ideas, first deluge the land with spiritual ideas. Remember, first bread and then religion.

- Swami Vivekanand

Continued from last issue

Eternity Compressed In Time :
My Reminiscences Of Shri Gurudeva.

Shri Gurudeva comes to another song from Kabir to bring out some notable effects of his brimful love of God. In the song " हमन है इश्क मस्ताना ", Kabir depicts his total independence from the world. His divine love had made him absolutely self-poised and self-sufficient. Before proceeding further in his analysis of the present song, Shri Gurudeva makes it clear that love of God stands in a category apart. We have to remove all appendage of sexual love from the conception of God-love. The term " इश्क " used by Kabir carries a double meaning. It may mean love to the beloved as well as love to God. "Many so-called mystics have spoken as if they could institute a comparasion between sexual love and divine love," remarks Shri Gurudeva. He goes on to recall his own criticism of the comparision between the bliss of unitive experiences of a mystic and enjoyment of sexual love by a man in the following passage of the Brihadaranyaka Upanishad :

तद्यथा प्रियया स्त्रिया संपरिष्वत्को न बाह्य किंचिंन वेद नांतरं,
ऐवमेवायं पुरुषः
प्राज्ञेनात्मना संपरिष्वत्को न बाह्यं किंचिंन वेद नांतरम् "

(IV. ३. 21).

He disapproved this comparison. Apart from the differences in in kind between the divine love and sexual love, " it is foolish to regard the relation between the self and God as in any way analogous to the relation between the bride and the bridegroom, and the bride as in certain pseudo-mystic teachings. In fact, there ought to be and can be no analogue for the unique relation between the self and God in the state of ecstasy." *(Constructive Survey of the Upanishadic Philosophy*, p. 255. Bharatiya Vidya Bhavan, Bombay.) Continuing his critism, Shri Gurudeva says, "Further, all such erotic analogues have this defect in them that those who betake themseleves to sexual enjoyment may be thereby made to imagine that they are after all experiencing an iota at least of the great divine bliss."

Continuing his analysis of the present song of Kabir, Shri Gurudeva tells us that Kabir being in the state of intoxication due to his love of God, he need not wander like a beggar from door to door. It was neither necessary nor possible to awaken him from his divine slumber and impose " होशियारी ". He had attained to union with God. He was very well conscious of his duties. He wondered how the whole world was breaking its head for the sake of fame. To him the name of God was all in all, as also the Form of God which was always present before him. Shri Gurudeva says, " Three consquences follow from this continuous vision of God. In the first place, there was no necessity for him to have friendship (यारी) with the world. Secondly, it was not necessary for him to entertain any expectations (इन्तजारी) from anybody. Thirdly, all his anxiety (बेकरारी) was at an end, as he knew that God would always protect him, and vindicate him. Concluding the song, Kabir says, "the reason why he was able to attain to this state was that he had entirely unburdened himself of the load of duality, (दुई को दुर कर दिल से). As unity of experience had taken place of duality, he could walk on the slender path of spiritual life with great ease." *(Pathway to God in Hindi Literature p 276.)*

In another song " मन मस्त हुआ तो क्यों बोले " difference Kabir tells us how a God-intoxicated saint acquires an absolute equanimity through God-possession. Such a God-realised saint remains speechless or Mauna. Shri Gurudeva here recalls how ancient Greek philosophers regarded Epoche as the greatest moral virtue. The Stoics, Epicureans and Sceptics alike valued the virtue of Epoche. Kabir gives us four illustrations in this context. In the first place, a man who is in possession of a diamond and has tied it in a knot, does not think it necessary to open the knot from time to time to see whether the diamond is there or not. Similarly, " the diamond of God is inside me," says Kabir, " why should I open it again and again." Secondly, Kabir gives us the illustration of a balance with two pans. So long as an aspirant has not attained to God-vision, we may that in his case one pan is up and the other is down "हलकी थी जब चढी तराजू! पूरी भई तब क्यों तोले ?" By the attainment of God, however, the upper pan comes to a level with the other. What now remains to be weighed? " पूरी भई तब क्यों तोले? 'The saint in all ways thus becomes equal to God.'

Thirdly, Kabir tells us that such a saint always lives in a state of God-enjoyment. Who can prevent a liquor-women from drinking as much liquor as she likes? Similarly, who can prevent the saint, who has attained to the vision of God,from enjoying the vision as long, as much and as he likes? Kabir gives a fourth illustration "हंसा पाए मानसरोवर ! ताल तलैया क्यों डोले? 'A Hansa has reached his final habitat, the Manasarovara. Why should it be necessary for him now to hunt out small ponds and tanks? When we have reached the highest God inside our heart, why should we open our eyes? " बाहर नैना क्यों खोले ?"

In the end, Kabir tells us that he has found God even behind a sesamum. Shri Gurudeva points out how

Tukaram also has told us that the great God, who fills the universe, makes his home even in a sesamum, “तिळा एवढे बांधुनि घर ! आंत राहे विश्वम्भर !” ’ The tiniest particle in the universe and the smallest cranny, according to Carlyle, is filled with the presence of God. The macrocosm is fully present in the microcosm. (Ibid., p. 278.)

Shri Gurudeva tells us that the songs of Kabir discussed by him so far show the Sufistic influence on him. He now considers Kabir's song which contains a few Vedantic ideas. In the poem “रमैया की दुलाहिनि लुटत बजार ” he calls Maya as the wife of Ramaiya (रमैया). This Maya tempts every person in the world. She weilds her great power in the celestial world, the nether world and the mortal world, and causes great consternation in the minds of everybody. Gods and sages have suffered alike. Gods like Brahma, Vishnu and Mahesh, and sages like Narada, Shringi and Parashar have fallen a prey to this temptress. Saints and Sadhus inspite of their religious austerities have suffered equally from her temptation. The so-called Yogeshwaras are no exception and they are also equally tempted by Maya. The whole world has suffered by the enchantments of this Maya. “ Myself alone,” says Kabir, “have been fortunate enough in being saved from her clutches. I caught hold of the rope of Shabda, and by its help have been able to cross the river of existence :
“ सबद डोर गहि उतरे पार ”.

Kabir has made a further contribution to Vedantic thought in another song, “ साधो सहज समाधि भली ”. Shri Gurudeva here explains the distinction between the absolutistic interpretation of the Sahaja Samadhi, and the mystical enjoyment of it. He tells us that the present song contains two different stratas which bring out just the differences between and absolutistic ohilosophy and an enjoyment of mystical experiences. The following Sanskrit verse is an exact illustration of the absolutistic description of Sahaja Samadhi :

आत्मा त्वं गिरिजा मति : सहचरा प्राणा : शरीर गृहम् ,
पूजा· ते विषयोपभोगरचना निद्रा समाधिस्थिति :।
संचार : पदयो : प्रदक्षिणविधि : स्तोत्राणी सर्वा गिरो ,
यद्यत्कर्म करोमि तत्तदखिलं शम्भो तवाराधनम् ॥ "

" All that I talk is in prayer to you, O God. Every step I take is a parambulation about you, O God. My Enjoyment is your worship, and my sleep is ecstasy." Shri Gurudeva comments that this might be the philosophy of an idler. In contrast, Kabir depicts the characteristics of mystical enjoyment as under : आँख न मूदों कान न रुँधों , तनिकक्ष्ट नहिंधारें ।

खुले नयन पहिचानों हँसि हँसि , सुंदर रूप निहारें ॥"

Do not shut your eyes, do not close your ears, but see God, recognise Him and laugh. This is just the meaning of mystical enjoyment in Sahaja Samadhi. According to Kabir all dirty emotions must come to an end by the enjoyment of mystical experiences. In this context, Shri Gurudeva tells us that the experience of God must become our way of life, what Kabir calls the " उन्मनिरहनी ", the ecstatic life or life in the super-conscious state. " If I get up or sit down, my mind is fixed on God," exclaims Shri Gurudeva autobiographically! There is no use of mere talking (कथनी), there is no use of thinking. "We must live philosophy," affirms Shri Gurudeva. As Kabir puts it, "I sing it in living":

कह कबीर यह उन्मनि रहनी , सो परगट कर गाई। "

In that state which passes beyond happiness and sorrows, we should remain abslutely attuned and merged in God : दुखसुख से कोई परे परम पद , तेहि पद रहा समाई !"

(To be continued....)

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Humanism -
The Cream of Western Philosophy

I. Some definition of humanism

"Humanism is one of those philosophies for people who think for themselves. There is no area of thought that a humanist is afraid to challenge and explore."[1]

"Humanism is a philosophy of reason and science in the pursuit of knowledge. Therefore, when it comes to the question of the valid means for acquiring knowledge of the world, Humanist reject arbitary faith, authority, revelation, and altered states of conciousness."[2]

"Humanism is a philosophy of imagination. Humanists recognize that intuitive feelings, hunches, speculation flashes of inspiration, emotion, altered states of consciousness, and even religious experience, while not valid means to acquire knowlegde, remain useful sources of ideas that can lead us to new ways of looking at the world. These ideas, after they have been assessed rationally for their usefulness, can then be put to work, often as altenate approaches for solving problems."[3]

"Humanism is a philosophy for the here and now. Humanists regard human values as making sense only in the context of human life rather than in the promise of a supposed life after death."[4]

"Humanism is a philosophy of compassion. Humanist ethics is solely concerened with meeting human needs and answering human problems .... for both the individual and society .... and devotes no attention to the satisfaction of the desires of supposed supernatural entities."[5]

"Humanism is a realistic philosophy. Humanists recognize the existence of moral dilemmas and the need for careful consideration of immediate and future consequences in moral decision making."[6]

"Humanism is in tune with the science of today. Humanists therefore recognize that we live in a natural universe of great size and age, that we evolved on this planet over a long period of time, that there is no compelling evidence for a separable 'soul' and that human beings have certain built-in needs that effectively form the basis for any human-oriented value system."[7]

"Humanism is in tune with today's enlightened social thought. Humanists are committed to civil liberities, human rights, church-state separation, the extension of participatory democracy not only in the Government but in the workplace and education, an expansion of global consciouness and exchange of products and ideas internationally and an open ended approach to solving social problems, an approach that allows for the testing of new alternatives."[8]

"Humanism is, in sum, a philosophy of those in love with life. Humanists take responsibility for their own lives and relish the adventure of being part of new discoveries, seekinng new knnowledge, exploring new options. Instead of finding solace in prefabricated answer to the great questions of life, Humanist enjoy the open-endedness of a guest and the freedom of discovery that this entails."[9]

II. Meaning of the world Humanism

The term *humble (humilies)* is taken from the Latin root *humus* which means soil or earth. Therefore *homo* means earthly being and *humanus* means of the soil or human being. This term in the beginning was used with reference to soiled (earthly) beings (animals, plants), and the other types of beings that is, the residents of the sky or the gods *(deusldivus,devinus)*. At the end of ancient period and "Middle Ages" scholars and clergies distinguished between *divinitas* that is, the realm of knowledge and activity which has taken the root from the Holy Books, and *Humaniast* that is, the realm which is concerned with the practical issues of secular life. This second realm, collected the most part of its inspiration (revelation) and raw materials from Roman works and increasingly from ancient Greece; so the translators and teachers of these .... Roman and Greek .... works, who usually were Italian, called themselves *unmanisti* or *humanists.*

Above mentioned, is a small terminology on the basis of which, *humanism* is formed, and it seems confidentially clear and technical.

Humanity in the Western sense is the realm of educational knowledge that includes rhetoric, logic, mathematics, and the study of Roman and Greek writer's works; and a humanist is he who teaches these subjects .... above mentioned .... or provides the necessary materials for those who teach the above mentioned subjects.

III. What is Nature of Humanism?

Humanism is the most important characteristics and the base and foundation of Western civilization; and its reliance is on human beings. Of course it does not mean that the Western civilization is depleted of any other aspects of civilization.

There are various definitions of Humanism, but in general I would say that "Human" is the greatest name in modern civilization (from which all values of this civilization) take root.

And the concept of "Humanity" covers as a whole "good values" and is the measures of human conduct and bahaviour in today's world. In other words, "Human" is the name that replaces the name of God which was the greatest name in the civilization of European "Middle ages".

"Humanism includes an image of a universal species of "Human" who is the source of goodness and illuminate light of the world. And this universal species "Human" which includes all species of "Humanity" is an able sage (savant); he possesses free will and all things (among them whole nature) must obey his will; and all conducts and bahaviours should consider his welfare and goodness.

Today this is the species from of "Human" which is Worshipped under the name of manifestation of perfection of existing world; and the world is full of uproar about it.

IV. What are the basic principles of Humanistic Thought.

1. Reliance on Human in the position of final measures of all

issues and truths .... against religious belief or thought founded on revelation and Holy Books ...... alongwith in belief of the possibility of perfectionism; and more or less limitless progress of the Human; and giving genuiness to the relative existence presented in time and place against absolute limitless existence, timeless and omnipresent.

One of the most important aspects of the humanistic thought is the contrast of the Human to the nature.

In the modern age, western thought in the begining has maintained three existential substances; God, mind (subject), and matter. But by rejecting the religious belief more and more, and following the rational skepticism and trust in scientific research, gradually God was evicted .... from the scene .... so that finally Nietzsche (1844-1900) yelled out that "the God is dead" and he gave a deep and extensive account of its basic conclusions for human life under the title of : "Nihilism" from psychological and historical point of view in the book : "Der Wille Zur Macht" (Will to power).

Anyhow, facing of the two substances that is mind and matter in the absence of God means that, intelligence and active will faces to something unintelligent and devoid of will. And this scattered mass in the space namely matter with all of its various ...... forms .... whether solid (inorganic), or herb (Plant) or animal .... is the capital of work and the place of manifestation of that intelligent being who possesses will.

And through the same facing of two concepts namely "Humane (of human)" and natural; the most part of notions about human and his social and historical life, originates.

That, we treat today, language and also all moralities,values and social institutions like family and state, are kinds of "social contrast", it is because we place the concept of "contractual" infront of the concept of "natural" is outcome of unintelligent factors and elements which act in terms of their indispensable and deterministic laws; and the "contractual" is the production of the will of a self-conscious intelligence which provides form of relations and a collection of elements and factors in the connection of biological needs. And every "contract" could be cancelled because it is the product of collective will; and replaces another type of "contract" in terms of new needs (necessities)".

The practical result of such beliefs is : Since the phenomena of social life are nothing but the productions of the act, need and will of human, so we ..... having such belief above mentioned .... could change them by our will through alternation of the method of our act and needs.

By such notion about human and his historical life, there is no ontological foundation for human life; so.human life and its whole society and History are self-existent; or in other words are self founded.

The roots of this notions is laid in the age of "Enlightenment" at the 17th and 18th centuries.

The "Enlightenment" treats that the progress of human is limitless; and believes that the improvement of human society is as much boundless as the flight of human reason is. And also the capacity of human for development is really boundless. And we observe in today's world the practical conclusion of such notion about the possibility of progress and transformation of human life, and we observe that how human societies are transformed.

2. The second conclusion of Humanism which has important effects in practice, is this that if human has in itself-value and unquestionable and autogenic (self-made) position in the world, then this value which belongs to human species, inevitable applies to the individuals of human species.

Notes and References

1. *What is Humanism ?*
   by Fredrich Edwords, Executive director, American Humanist Association. Internet Address : http: //www.jcn.com/humanism.php4

2. Ibid	3. Ibid
4. Ibid	5. Ibid
6. Ibid	7. Ibid
8.Ibid	9. Ibid

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> It is the doctrine of intellectual Advaitism which the Gopies passionately attack. It is unfortunate that they had not learning enough to make distinction between Jana and Yoga: उधो हमहिं न जोग सिखे है. Barring this, however, they insist one God-devotion as the Supreme way to God, and their devotional approach to God is worthy of our respectful consideration. The first criticism of the doctrine of knowledge which the Gopies make is that the conception of Nirguna only fills them with deep sorrow: निगुण सुनत दुख पैहे. How will it look, they ask, if instead of interlacing their hair with flowers they kept a crown of dust over their heads : जिहिं सिर केस कुसुम भरी गुदें, तेहि किमि भसम चढे है. Secondly, they say, they have nothing to do with the doctrine of liberation as above enunciated : मुक्ति रहै घर बैठि अपने. their liberation exists elsewhere.
>
> - Gurudeo Ranade in Pathway to God in Hindi Literature P 78-79

How Can I forget My Guru ?
'ह्यांग मरेयली'

(The Kannada poem composed
by Sri. Bhagvantappa in the Devanagari Script).

ह्यांग मरेयली । गुरुविन।
ह्यांग मरेयली ॥ प. ॥
ह्यांग नानु मरेयलवन ।
शरीरदाशेय बिडिसिदवन ॥
परिपरियिंद तिळिसि एन्नोळु ।
परब्रह्मन तोरिसिदवन ॥ अ.प.॥
मूढतनदि हेडि । नानु ।
आदेनो बलु खोडि ॥
मनसिन बेन्हत्ति । केडु ।
माडिकोंडेनो अति ॥
बाडिगेत्तिनंते दुडिदु दुडिदु ।
काड जन्म तिरुगि केट्टेनु ॥१॥

मूरु मंदि प्रीतिय । गेळेयर ।
मोहव बिडिसिदनु ॥
आरु मंदि वैरि । गळनु ।
ऊर होरगे हाकिदनु ॥
परमार्थ तत्त्वदोळु मनव ।
स्थिरवागि निल्लिसिबिट्टनु ॥२॥

एंटु मंदि बंटर । होडेदु ।
सोंटव मुरिदनु ॥
एळु पाळेगारर । कट्टि ।
गोळ हिडिसिदनु ॥
काळगत्तलेय मनेयोळगे
कोटि मिंचिन. ॥३॥

ओंबत्तु बागिलगळिगेल्ला । ओम्मेले ।
कीली हाकिदनु ।
मत्ते नानु भवके । मरळि ।
बरदंते माडिदनु ॥
सुत्तु मुत्तु एत्त नोडलु ।
चित्तु चिदानंददि बेरसिदनु ॥४॥

How can I forget my *Guru?* How can I
Forget him, the one who released my
Physical desires ? And how can I forget,
The one who taught me umpteen ways of
Seeking Para Brahma within me!
How can I forget my *Guru*?

Coward was I for all my stupidity,
Also very wicked was I;
Followed and followed my fickle mind
And very much spoiled was I;
Worked heavily like a hired ox, only to harm myself ?
How can I forget my *Guru*?

He enabled me part with
The charmed company of Three-Comrades!
And made me abandon my Six-Enemies!
Stabilized my mind firmly
In the Universal Spiritual Principle;
How can I forget my *Guru*?

Having empowered me to break the backbone
Of Eight-Warriors,
He enabled me dislodge the Seven-Chieftains;
And made me see the light of countless lightenings
Within the house of pitchy darkness!
How can I forget my *Guru*?

And then he locked all the Nine-doors
Simultaneously and liberated me
So that in this world I'm not born again;
Thus made me experience my mind blend in
Chidananda all around and everywhere;
How can I forget my *Guru*?

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Philosophy of Life in Bhagavad-Gita - 10,11,12.

Introduction

We are trying to understand the philosophy of life in Bhagavad Gita through various terms used and explained in various stanzas of Bhagavad Gita (BG) and by Gurudev Ranade in the Dhyan Gita (DG) as compiled by him from the selected verses from Bhagavad Gita.

Cosmic Vision - विश्वरूपदर्शनम्

Longing for the Vision of the Form - रूपदर्शनोत्कंठा and दिव्यदृष्टिदानम्

Every devotee has an urge of seeing God - realising God, and though he has heard about the infinite and imperishable nature of God, he wants to see the form with his own eyes. But in view of the limitations imposed by the human body, he cannot see the form of God with ordinary eyes. He can not see God without the grace of God - a gift in the form of divine eyesight. Gita tells about it in very specific words (BG 11 - 3,4,5, & 8). 'ऐश्वररूपदर्शनम्'

Vision of the Divine Form -

Gita describes the Supremely Wonderful and Lustrous Form of God. In that form multitude of mouths and eyes with innumerable sights, with numerous divine ornaments, empowered many sparkling weapons,wearing divine garments anointed with celestical perfumes, charming with many wonders, very bright, boundless with faces in many directions thus dazzlins from.

Terrible and Marvellous Sentiment - रौद्राद्भुतरस :

Gita also offers the description of the other side of the Cosmic Form, the terrible and marvellous sentiment. First all the gods and hosts of various classes of beings, Brahma, the creator seated on the lotus, all the rishis and celestial serpents. Then also the universe incarnate with countless arms, stomachs, mouths and eyes, having infinite forms on all sides, beginning, middle and end of which can not be located. Then as a Supreme *Atman* - *'Mahatman'* pervading the space between the earth and heaven, spreading in all directions, awfully terrifying all the three worlds by this amazingly terrifying form. The huge form touching heavens, with dazzling manifold colours, wide-open mouths and large burning eyes which make the onlooker terrified and lose all courage. The mouths with fierce tusks, resemble the devastating fires of dissolution, making the onlooker lose his sense of directions and lose peace of mind. All the fighters from the enemy's side and the chiefs from other side in the war seem to be entering into the fierce mouth. Some of the heads crushed into pieces and stuck into the teeth. Just as several torrents of rivers rush towards the sea, so do the brave men of this world are gushing into fiercely fiery mouth to their own destruction. The fierce form is devouring all the creatures on all sides with burning mouth, licking with satiation. The fierce splendour filling the entire universe with intense radiation and scorching it. This raises a question who is this, thus manifested in this fierce form, the purpose of which also can not be understood (BG 11 - 15,16,20,,24 to 27,29, to 31).

Slain Already - 'पूर्वनिहति :'

God is all powerful; has slain the heroes of the enemy already. Gita points out that God is also the Kala- **काल** - time induced to destroy the worlds and active here to wipe out the people. Even without anybody killing them they are going to die, all the hostile armies are not going to survive. Therefore Gita advises, one who is fighting for the right cause should not worry whom he is killing, they in case are killed by the God. Therefore one fighting for the right cause should go ahead conquer the enemy and enjoy the prosperous kingdom, he is only an instrument of God, and not be distressed and should fight vigorously - do his duty (BG) 11 - 32 to 34).

Mingling of Joy and Fear - हर्षभयसमिश्रणम् :

The divine and the fierce form create a mixed feeling. Arjuna says he has seen the *Vishwaroopha* what he had not seen and is overjoyed as well as awfully distressed at the same time by overwhelming fear and pleads for the mercy and showing the usual form (BG 11- 45).

Entrance into Universal Form - विश्वरूपप्रवेश :

Only through single-minded devotion that devotees like Arjuna enter into the Universal Form of the Lord. Gita specifically points out that only by the grace of God, the devotee whose devotion has pleased God, can see resplendent - *tejomay*, infinite, primaeval form which nobody else can see. In this mortal world, nor by the study of *Vedas*, nor by the performance of *Yajnas, nor by donations,* nor by austere penances, can this form be seen. Only the person with single-minded evotion to God alone can see the God, and enter into God (BG 11 - 48,53,54).

Practical View.

Not just an ordinary desire but an urge of seeing God has to be there from the bottom of the heart and after going through all the process of moral and devotional preparation and developing a real longing for God, and full surrender to will, only then vision of God is possible.

The fierce form as if crushing, burning, dissolving everything indicates that ultimately it is the God who decides the destiny of everything, man may boast of his material strength, will, wealth or influence over many people but all this is at the mercy of God.

The only that is in the hand of man is to do his duty as assigned according to his nature as per the will of God. In doing one's legitimate duty one should not worry whether what he is doing is right or wrong according to his limited vision, he should perform as if he is an instrument of God - the overall ruling energy behind this universe.

One can see God only by the grace of God, the devotee whose devotion has pleased God, can see and enter into God. Man can only develop his ability through dedication to his duty, give all kinds of attractions of the world and the relations to others, leaving his material and spiritual needs only to the mercy of God. he has to have an undistracted devotion and surrender to God from the bottom of his heart, then only the grace of God will descend and he will be able to realise God.

Philosophy of Life in Bhagvad-Gita-11

Introduction

We are trying to understand the Philosophy of life in Bhagvad Gita through various terms used and explained in various stanzas of Bhagvad Gita (BG) and by Gurudev Ranade in the Dhyan Gita (DG) as compiled by him from the selected verses from Bhagvad Gita.

Lord's Assurance - भगवदाश्वासनम् :

Crossing the ocean of calamities - सर्वदुर्गसंतरणम् :

If mind is firmly fixed in God, by the grace of God, a devotee will be saved from all calamities. Gita has emphasised the assurance of God that once a devotee dedicates all his actions to God mentally renouncing both the ego as a doer and the desire for fruit, and has God as the supreme goal, and resorts to *Buddhi-Yoga* and fixes his mind on God forever, by the grace of God, he will overcome all obstacles. Gita also warns that if however owing to egoism, the devotee will not listen to the advice of God, he will be ruined (BG 18-57,580).

Compulsion of Nature - प्रकृतिनियोजनम् :

Nature will overpower a person and compel him to perform action, in spite of his wish to the contrary. Gita points out that one should also act in accordance with his basic nature and not go against it out of a sway of egoism. If out of egoism a *kshatriya* says I will not fight, that resolve will be in vain, he is in an illusion, his nature will compel him to fight. The duty is born out inherent nature, and the actions arising out of that duty have to be performed, if he does not, he will find that he will fight helplessly against even the will that he does not wish to fight out of illusion (BG 18- 59.60).

Whirling of God's Wheel of Illusion - 'ईश्वरस्य मायाचक्रसम्भ्रमणम्':

One must submit all his being to the Lord, who resides in all beings and whirls them all with his mysterious power. Gita tells us that the Lord dwells in the hearts of all beings; and by his *Maya*, He makes all beings to revolve, as if they are mounted on a wheel. One nust seek refuge in him with heart and soul. Then only by his grace, one can attain Supreme peace and eternal Abode (BG 18-61,62).

Self - Surrender - शरणागतिः

If one surrenders all his duties and seeks refuge in God, with all his being, God also frees such a person from all his sins. Gita tells us to fix mind on God, be devoted to him, worship Him. Do salutations to Him, then such a person reaches God and entres God - the eternal infinite existence. This is the truth and this is a pledge to the devotee who is dear to God - this is a promise given by the Supreme Lord to all humanity. Gita further tells us to renounces all *Dharmas* and *Adharma* - shun the conceptions about dharma-adharma - virtue-vice, and fearlessly take refuge in God alone, the God will relieve such a person of all bondages which are regarded as sins and also tells not to grieve anymore (BG 18 - 65,66).

Devotion in the form of imparting the Supreme Secret - 'परमगृह्याभिधानभक्ति'

If a persons imparts this Supreme Secret to the devotees of God, he becomes dearest of all to God. Gita also emphasise that this secret of devotion through total surrender is to be told to the real devotees. One who imparts this profound philosophy to the devotees, is regarded as the supreme devotee by God and will attain God without any doubt. This is also regarded by Gita as the dearer service to God, God verily likes such devotees (BG 18 - 68, 69).

Promise of Arjuna -

Arjuna's Promise to act as per the advice of Lord. Gita points out how the Guru/God ensures whether the devotee/disciple has understood the message in the advice clearly and whether he will act as per the advice. Was it heard with undivided attention and has the delusion arising out of the ignorance been dispelled completely or not. Arjuna as a real devotee and disciple assures Lord, says the delusion is now thing of the past, he has regained the memory of his true nature and is completely free of doubt and shall act as per the advice (BG 18 - 72,73).

A thrilling Dialogue - **रौमहर्षणसंवाद** :

Anyone hearing such a thrilling dialogue and seeing the sight of the supremely marvellous Form of God is bound to be filled with wonder and joy. Gita describes in the words of *Sanjaya* who has heard the dialogue and seen the wonderful sight, *Sanjaya* says He tells the king that he is wonderstruck he rejoices again and again. (BG 18 - 74,76,77).

Attainment of Victory and Prosperity - **विजयवैभवप्राप्ति** :

Victory and Prosperity will definitely be there where Lord of Yoga and great archer will be together. Gita points out that where bravery and Godlike adept guru are together, there is bound to be victory and prosperity and justice forever (BG 18 - 78).

Practical View

Normally we find it difficult in this world to face its multitude of requirements and still maintain a balance, one wants also to walk on the spiritual path, he finds it still more difficult. Gita has shown the way that one could cross the ocean of calamities successfully, a very specific assurance is given that persons with undistracted devotion one could cross all the difficulties. Usually we find in this world that persons with such faith do face all difficult situations in a very calm and quite way and in course of time achieve whatever they want to achieve.

It is also observed that those people who act against their Nature, they generally do not succeed in whatever they undertake and many others do succeed in whatever they undertake. An analysis of their nature and faith, dedication etc shows that they proceed in accordance with their inherent natural trend for doing particular type of work and also a full faith in their own Self. Whether believe in God or not, they do have a belief in some unknown power, dominates. One must therefore act in accordance with his inherent nature while performing his prescribed duties. Even in offices, factories, business many ordinary people do act as per the proper advice of some superior and devote attention to develop their skills and achieve success. This very much true in all fields of life and mainly spirituality.

In the spiritual path, surrendering totally as per the advice of the Guru, to God's will - giving up all ego and seeking the grace of God is the only way to cross this worldly entanglement of *Maya*. It is therefore necessary to renounce all dharmas - outwardly many ritualistic or the so called religious prescriptions or ways which are normally observed in this world for all kinds of activities and seeking favours from God. These are nothing before the real devotion and dedication to God. Those other things need to be given up and real mental dedication and surrender had to be made for spiritual path.

Generally we do carry a lot of burden of feelings about past deeds calling those as sins, all this burden is relieved if one totally surrenders, mentally frees oneself from such burdens knowing fully well that man is just an instrument in the hands of God. Thus various forces, feelings, good or bad acts and impressions in our sub-conscious mind, these need to be overcome and a balance in state of mind of has to be achieved with total surrender to God.

Total surrender is regarded as a supreme secret, imparting this profound philosophy to the devotees, is regarded as a dearer service to God. Following Guru's advice and guiding all actions accordingly does bring success, prosperity and justice, there should be no doubts about this in mind. This will help achieving success - victory everywhere. Even if one leaves this world while performing his duty and faith in God he is assured unity with God in this or the future birth after achieving perfection. And if he wins over his passions and makes his mind fixed steadfast in God he obtains prosperity in both worldly and spiritual paths and ultimately unites with God. This is the war - the war against passions, war against desires and unsteady mind and the victory is the desirelessness and steadfast devotion of God. Prosperity is liberation from all worldly ties and unity with God.

Philosophy of Life in Bhagvad-Gita-12

Introduction

We have tried to understand in the last 11 articles the Philosophy of life in Bhagvad Gita through various terms used and explained in various stanzas of Bhagvad Gita (BG) and by Gurudev Ranade in the Dhyan Gita (DG) as complied by him from the selected verses from Bhagvad Gita. We will try to take an overview and summing in this article.

From various topics starting from the Nature of God - **ईश्वरस्वरूपवर्णनम्** to Lord's Assurance -**भगवदाश्वासनम्** as explained in Dhyan Gita under various stanzas as complied by Gurudev Ranade under each topic, the concern of Gita is seen to be, to explain who we are or what is our relation with God and what is our duty in this life - which is to realise

God for us and to spread the benefit of this realisation among others by acting as per the desire of God.

In his book *Bhagavadgita As a Philosophy of God - Realisation*, Gurudev Ranade has shown how Gita leads the *sadhaka* to God Realisation. The stanza in the sixth chapter of Gita specially refers to the vision of *Atman* by *Atman* (BG 6-20) and in the eleventh chapter the cosmic vision - the Wondrous Manifestation of God is described in greater details, The Dazzling Splendour of God and the Terror Striking Form of God are both described there. It is also shown how Gita explains the effects of God Vision as Joy and Peace (BG 6 - 22), Disgust of Worldly Things (BG 2 - 52, 6 - 23), Sinlessness, Origin of True *Bhakti* (BG 15 - 19), Warding off of all Perils (BG 18 - 58), Solution of World Riddle (BG 13 - 30) - God responsible for the generation, governance and annihilation of all things whatsoever, and further the Vision of Equality (BG 13- 28) and lastly the Community of Saints (Bg 10 -9).

He has also said that the meditational prelude

सर्वोपनिषदो गावो दोग्धा गोपालनन्दन ।
पार्थो वत्स : सुधीर्भोक्ता दुग्धं गीतामृतम् महत् ॥

is a highest compliment to Bahgvadgita by calling it उपनिषदमृतम् .

Meditation and regulating his own behaviour with help of what has been explained in Dhyan Gita is the process for Sadhaka to proceed on the spiritual path. It would therefore be necessary to read and re-read what is said therein and transform oneself from into a real sadhaka.

It would be appropriate to conclude this series with what Gurudev Ranade, his Guru Bhausaheb Maharaj and his Gurubandhu Amburao Maharaj have said about spirituality and realisation of God. Gurudev Ranade had remarked in the discussions on Gita in one of his 'sitting' " The whole universe is centered in one place. That is the One Supreme Being. A person who has directly experienced this can alone be called a realised saint. He realises that God alone does everything. Sri Maharaj used to say, 'We must realise the all ruler; follow God and there will no room for any conflict. Thus all these topics are very useful for meditation. We should repeatedly read and think about them. Our psychology must not move outside spiritual life. Sri Baba used to tell us that even in dream he used to perform Bhajan, Arti etc. Thus spirituality should permeate our whole life."

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Only then can a man be supposed to have reached the end of his spiritual life when he has personally known that all his sins have come to an end, or when he has known that the round of births and deaths has come to a stop, says Ramadasa. (Dasahodha 10.8.21) God's favorite, can achieve anything in the world. God-vision is not so. The God realiser is ever free from fear because his experience have generated from a conviction in him that God will always protect him. As the Upanishad says : The mystic is divested once for all of all feelings of fear. (Taittirya, II 4)

- Gurudev Ranade.

Introducing our Deputy Editor-in-chief of Pathway to God.

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Dr. TIPPER N. ACHUTA RAO [b. Feb. 12, 1939] graduated from Maharaja's College, Mysore with a B.A. in economics and Master's degree in geography. Later on he obtained his Ph.D. for his dissertation on Regional Development of Karnataka from Utkal University, Bhubaneshwar, Orissa. He has to his credit about forty research papers covering a wide ranging field of environment, ecology, population, rural and urban settlements, natural resources, infrastructure development, general economy, etc at various national and International Conferences. The Paper presented to International Congress of the Union of Anthropological and Ethnological Sciences (ICUAES), at Zagreb in erstwhile Yugoslavia in July 1988 concerns Environmental Compatibility and Habitat Development considered by the European Scientific Committee as a significant contribution to human develompment thought. Followed by this is the "The Future of Mankind - The Bhagvad-Gita Doctrine, presented to the International Conferences-The World Congress of Religions after 9/11 at Mc Gill University, Montereal, Canada on September 15.

His important publications are: Urban Studies- An Aid to Research, Balanced Regional Geography of Karnataka, Physical Basis of Geography, Regional Geography of Karnataka and India, He worked as Principal of GH College, Haveri and Sri Kadasiddeshwar Arts and HS Kotambari Science College, Hubli and retired from GH College, Haveri in 1995. After retirement, there was a strange divine intuitional revelation leading to Spiritual studies and Practice leading to publication of a number of books on Spirituality. "VEDANTA- *knowledge Supreme* and MANONIYANTRAN- *The Vedic Views and Ways of* Mind CONTROL are the first two publications, Kalpaz publication, New Delhi 2004, followed by Muktiyoga Rahasya of the Bhagvad-Gita: The Eternal Science (both in English and Kannada, The Ancient Wisdom- The Upanishad Doctrines, The Spirit of the soul, Sujnyaana deepika (Kannada), Adhyaatma Geeta Maala- Bhagvad-Gita- Udhhava-Gita and Ashtavakra- Gita, and Prajnyaadhaara (Kannada). The Future of Mankind is a significant Paper presented to the World Congress of Religions after 9/11 at McGill University, Montreal, Cannada 2006. Presently, he is on the Editorial Broad of PATHWAY TO GOD,- Journal of the Academy of Comparative Religion and Philosophy (ACPR) Belgaum as the Deputy Editor-in-Chief. He was nominated a Fellow of the Geographical Society of India, Calcutta in 1968, and a Life Member of the Indian Institute of Public Administration, (IIPA) New Delhi, and the Eastern Geographical Society, Utkal University, Bhubaneshwar, Orrisa...

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P.D.Dhardwarkar
Editor- in-Chief.

(Continued from last issue)

Bhagawadgeeta & its exposition by Sant Dnyaneshwar

Chapter IX (राजविद्या राजगुह्य योग)

The Supreme Knoweldge & the Soverign Secret Mystery

(Sanskrit script followed by English Translation)

किं पुनर्ब्राह्मणाऽ पुण्या भक्ता राजर्ष यस्तथा।
अनित्यमसुखं लोकमिमं प्राप्य भजस्व माम्॥३३॥

What to talk about then about holy meritorious Brahmins and devoted Royal Saints (They will certainly reach Me). Having entered this impermanent sorrowful world, one should worship Me.

Sant Dnyaneshwar says -

Those holy Brahmins skilled in all learning and Mantra Vidyas, for them the heavens are not far to seek. They are almost Gods on Earth. They are examples of severe penance. They are the pride of many holy places. They are engaged in constant sacrifices. They wear the armour of Vedas and with their sight they can bring purity and prosperity everywhere. With their zeal and earnestness, there occurs the spread of virtuous deeds. With their firmness, the truth survived with their blessings the life of Agni increased and because of them the sea allowed Agni to stay in itself. For their feet I pushed aside Goodess Laxmi, then removed the Kousthubh Mani gem from the neck and held it in my hand so that they can put their feet in middle of My chest.

Oh Arjuna, to preserve My calmness, and have protected their feet prints on My Chest all through; Whose anger is a combination of Agni, Rudra and Yamaraj, but when they bless somebody, the person obtains many siddhis. When such Brahmins are also devoted to Me wholeheartedly, they become certainly one with Me. It needs no further proof.

The lemon which smells like sandle wood becomes of nearness only and gets a place on the head of God, how can one doubt place for sandle wood itself on the head of God? After the Lord Shiva drank the poison from Samudra Manthan, He placed the Moon on His head to cool down the burning sensation. Then why the sandal wood would not be acceptable for smearing it all over the body to cool it down, in addition to its pleasant smell.

What to tell about the Rajashrees? They boldly sail in boats with hundreds of holes with confidence that they will not drown? When arrows and other missiles are flying around they boldly move about in the battle field carelessly without any fear of injuries? For these Brahmins and Rajarshies I am the ultimate Resort to give them knowledge and protection, and liberation.

When suffering from a disease why not take medicine? When raging fire is all around why not try to come out of it? Likewise, once having born in this world full of sorrows, why not worship Me? What ability a man possesses not to worhsip Me to come out of the chain of sorrows? What is the abundance of enjoyable things they possess, that they afford to be careless? What is reliability or confidence that they can possess that they will get continuous happiness from knowledge and youth? All the enjoyable things are for this body only and this body is in the hands of death. In this market of human bodies, only sorrowful things are being sold and there is nothing available for permanent happiness. Oh Arjuna, the temporary happiness obtained from desires of the body are alone available in this world. The death seeks the man right from the moment he is in the womb of the mother. One is surprised at the calmness of persons enjoying desires in world without thinking the nearness of death.The dealings and behaviour of persons in this world are really astonishing. How perverse and sad it is? Oh Arjuna, you are born in such a world unknowingly. Though you are thus born through will of Fate, you get aloof from it as quickly as possible and take the path of devotion to Me to attain the eternal Refuge.

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु।
मामेवैष्यासि युक्त्वैवमात्मानं मत्परायण: ॥३४॥

Fix your mind on Me; Be devoted to Me; Worship Me, Bow down to Me. Thus uniting yourself with Me and setting Me as the Supreme goal and ultimate refuge, you will certainly come to Me.

Sant Dnyaneshwar says -

Concentrate your mind in Me, be devoted and love worshipping Me and bow down to Me understanding that I am everywhere. Removing all resolves, determinations and vows in your mind and concentrate on Me alone. Then only I will call you My worshipper. When you will thus be One with Me focussing all your energies, intellectual, emotional and Volitional then only you will attain unity with Me. Oh Arjuna, this is the secret I had hidden from all till now. You can adopt the same and attain unity with Me. Sanjaya said "The dark blue Paramatma, Kalpvruksha who fulfills all the desires of his devotees, Baagwan Shri Krishna said like this" "Listen all my listerners, just like the buffallow that sits in water even if there is a flood coming on, likewise the old Dhritarashtra sat unmoved hearing, the Krishna-Arjuna conversation". Sanjay was emotionally moved. Today the clouds rained nothing but nectar (अमृत वर्षाव) but this old fellow is unmoved as if he has gone to some other place. His nature is like this. But I am fortunate that the Muni-shhreshta Vyas asked me to hear the divine conservation and tell the same to Dhrutarashtra.

Sanjay was ovewhelmed with emotion at the sight and scene of conversation that he found difficulty in uttering the words, to the Ashta-Satvic Bhava that overpowered him. The words stopped coming out, the mind got lost and was thrilled all over. The eyes remained half open and tears flowed down out of gladness. There were waves of bliss inside him and his body started shivering outside. There were small particles of sweat on his skin as if small pearls have woven a close net. Due to this wave of great bliss spreading all over him, he was unable to act as if his life stood still. Suddenly, he heard the flow of the divine conversation and his body came on senses and he said "Oh Dhritarashtra Maharaj, listen". The Purvardha of conversation is already given through Sanjay. The Uttardhra will come in the next Adhyay (chapter). Be ready for the same.

Thus ended the Krishna-Arjuna Conversation form of IX chapter of Shrimad Bhagavadgeeta named Raj Vidya Rajaguhyayogo nama navamodhyayaha.

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Order in spiritual experience : There is not a fixed order in spiritual experiences. It may differ from individual to individual. Look at the great master of our own Sampradaya, Shri. Bhausaheb Maharaj, Shri. Baba or Smt. Shivalingavva show a good deal of variety in their experiences and also in the order thereof. Not that there is no similarity in the spiritual experiences but temperamental differences determine which experience a person will mainly have. There was a mistaken belief that spiritual development is linear. Really speaking it is multilinear as learned men like Alexander point out. When a bomb explodes, splinters, fly in all directions; so also in spiritual life there is an explosion which gives rise to Variegated experiences. Naturally which gives the question of order in them is irrelevant.

- Gurudev Ranade

Classification Of Gurudeo R. D. Ranade's Works

A Systematic classification invariably reduce variety to some kind of order and this order can be discovered by grouping things to their similarities and separating them on the basis of their differences. With this sole objective a pioneering attempt has been made in this article to classify on various bases the works of Gurudeo R.D. Ranade (1886-1957), an ardent follower of Nimbargi Sampradaya.

I confine myself to the classifications of twenty three works of Gurudeo Ranade (GR) on the bases such as A) Chronological Order, B) Edition/s or reprint/s; C) Authorship; D) Languages; E) Translations/Adaptations; F) Themes. I take up each these separately but without ruling out the possibilities of a few overlappings, ommisions and commisions on account of different kinds of interpretations, prevailing complications and the absence of authentic ready-made information about GR's works.

A. In respect of chronological order, GR's works may broadly be classified as those published during his life time and those after his demise.

The list of GR's books published in a chronological order during his life time (along with years of their publication) is as under:-

1. *Signs of the times and Characteristics by Thomas Carlyle (STC) - 1916;*
2. *A Constructive Survey of Upanishadic Philosophy (CSUP) - 1926;*
3. *Jnaneshwarvachanamrit (JV) - 1926;*
4. *Tukaramvachanamrit (TV) - 1926;*
5. *Ramadasvachanamrit (RV) - 1926;*
6. *Santavachanamrit (SV) - 1927;*
7. *History of Indian Philosophy - The Creative Period (written in collaboration with S.K.Belvalkar) (HIP) - 1927;*
8. *Mysticism in Maharashtra (MM) - 1933;*
9. *The evolution of my own thought (EMT) - 1936; (An article contributed to Contemporary Indian Philosophy. The same article was published in the book form in 2001)*
10. *Pathway to God in Hindi Literature (PGHL) - 1954;*
11. *Paramarth Sopan (PS) - 1954;*
12. *Ekanathvachanamrit (EV) - 1956;*
13. *Philosophical and Other Essays - Part I (PE) 1956; (Vide Herakleitus - First edition - 1916, second edition - 1926, The Academy of Philosophy and Religion, Poona Branch, Poona (D.G.) and Aristotle's Criticisms of the Eleatics - Reprinted from the Philosophical Quarterly Vol.II No.4 January 1927);.*
14. *The Conception of Spiritual Life in Mahatma Gandhi and Hindi Saints (MGHS) - 1956;.*

And pothumously

15. *The Bhagavadgita as a Philosophy of God-realisation*

(BPG) - 1959.

16. *Pathway to God in Kannada Literature (PGKL) - 1960;*
17. *Dhyanagita (DG) - 1961*
18. *Kannada Paramartha Sopan (KPS) - 1962*
19. *Paramartha Mandir (PM) - 1963*
20. *Essays and Reflections (ER) - 1964;*
21. *Vedanta: The Culmination of Indian Thought (VCIT) - 1970;*
22. *Studies in Indian Philosophy (SIP) - 1986;*
    (The second annotated edition Part I 1996)
23. *He prachitiche Bolane (HBP) - 1986*

Thus, out of twenty three works of GR the first fourteen are published during his life time and the remaining nine are published after his *Niryana.*

B. ON the basis of a number of edition/s or reprints/s GR's books may be classified into those books which are published only once, or reprinted or published more than once as follows:

Hitherto, barring only two books viz., PE (published during GR's life time) and HBP (published after GR's demise) all the remaining twenty one books are either reprinted or published more than once.

C. Under the basis of authorship GR's books can be classified into single authorship and joint authorship. As noted elsewhere, except HIP, all the other twenty two books are exclusively written by GR i.e., based on single authorship.

D. Considering the languages in which GR's books are heading :

(i) English - STC, CSUP, HIP, MM, EMT, PGHL, PE,
(No. of books 13) MGHS, BPG, PGKL, ER, VCT, SIP

(ii) Marathi JV,TV,RV,SV,EV,
(No. of books 5)

(iii) Hindi PS
(No. of books 1)

(iv) Kannada KPS
(No. of books 1)

(v) Multi-Lingual DG, PM, HPB
(No. of books 3)

E. Taking translations/adaptations as the basis, GR's works can be classified into two broad categories: Translated/adapted works of GR, and not yet translated/adapted works of GR. The following eight works of GR are translated/adapted either in one language or in two or more than two languages either in part or wholly.

	Name of the Book (translated/adapted)	Language/s in which translated/adapted
1)	CSUP	Kannada, Marathi, Hindi
2)	MM	Hindi
3)	PGHL	Marathi
4)	PS	French
5)	BPG	Kannada, Marathi, Hindi
6)	PGKL	Kannada
7)	KPS	Marathi
8)	MGHS	Marathi

The list of the seventeen books of GR which are not translated/adapted in any of the languages so far is as under :

STC, JV, TV, RV, SV, HIP, EMT, PGHL, EV, PE, MGHS, DG, PM, ER, VCIT, SIP, HBP.

F. Finally, from the thematic standpoint Gr's works can be classified as philosophical, Prasthanatrayi, Literary, Sampradayic. Biographical, Miscellneous for the sake of convenience. The following figure about thematic classification of GR's works is self explantory.

A THEMATIC CLASSIFICATION OF GR'S WORKS

Philosophical	Prasthanatrayi	Literary	Sampradayic	Biographical	Miscellaneous
HIP, SIP	CSUP, BPG, VCIT, DG	STC, JV, TV, RV, SV, MM, PGHL, PS, EV, MGHS, PGKL, KPS	PM	EMT	PE, ER, HPB
No. of works (2)	No. of works (4)	No. of works (12)	No. of works (1)	No. of works (1)	No. of works (3)

In the ultimate analysis, it may be pointed out that the aforesaid classifications of GR's works on various bases cannot be said to be complete in every respect. For instance, some of his works may be classified under two headings viz., analytical (HIP, MM) and synthetic (CSUP,PGHL, PGKL). Nor can the classifications be regarded as systemetic in absolute sense of the term and should not be viewed as watertight compartments, say, as in the case of the works (CSUP, BPG, VCIT) coming under Prasthanatrayi category can also be brought under the philosophical category. In spite of these and some other shortcomings, I feel amply rewarded if the above classification of GR's works reduce, in part at least, the bewilderment prevailing in the minds of those interested in the works of GR and stimulate other scholar to take up the task of classifying GR's works in a more refined manner.

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International Seminar on The Concept of Ultimate Reality

6 - 7 June 2007

Background

An International Seminar on The Concept of Ultimate Reality : Philosophy, Religion and Scientific Mysticism was organised at Bhartiya Vidya Bhavan, Pune to coincide with the 50th death anniversary of The Mystic Philosopher Saint Prof. R.D. Ranade more popularly known as Gurudev Ranade. He was the Vice Chancellor of Allahabad University. He had contributed quite a lot through his writings and lectures to the field of Philosophy and Scientific Mysticism and spread of devotion through numerous disciples spread far and wide. He had also brought many persons from various religions together on Philosophical basis.

The Conference was organised by Department of Philosophy, University of Pune and International Forum of Followers of Gurudev Ranade for Philosophical Research in collaboration with Department of Philosophy, University of Mumbai, Department of Philosophy, University of Allahabad, Shri Gurudev Ranade Paramarth Mandir, Jamkhandi, Academy of Comparative Philosophy and Religion Belgaum, Jnan Deep Vidyapeeth, Pune, Institute of Science and Religion

Pune, Bhartiya Vidya Bhavan, Mumbai.

A galaxy of eminent speakers from all over India and United States of America, Indonesia and Korea addressed the Seminar which was attented by over 350 Philosophers, researchers, scientists, thinkers, academicians and many followers of Gurudev Ranade.

In a sense this Seminar was in fact a Conference or gathering of all religions and faiths. On the first day the sessions focused on Islam, Buddhism, Christianity and Zoroastrian and on the second on Vedanta, Jainism, Lingayat, Sikhism, modern scientific approach etc. On the inagural day - Wednesday, 6th June 2007 the Seminar began with reciting of Vedic rhymes "Sarvepi Sukhina Santu....." Mrs. Nandini Sathe, from USA, the granddaughter of Gurudev Ranade delivered the Welcome Address. The lighting of lamp was made at the hands of Swami Parmanand Bharati and other dignitaries.

Keynote Address

Swami Paramanand Bharati delivered the Keynote Address. He explained the concept of reality with the scientific reason and traditional knowledge in a lucid way. He stressed the fact that *Ultimate Reality* is within oneself and all what we see or believe are observations and momentary ones. Our own body, thoughts, the evolution of mankind and universe are all changing and therefore not ultimate. We need to present the Indian Philosophy to the world in the present western style to spread awareness about these treasures. The real message that *Ultimate Reality* is manifested in is to see that the entire world lives in peace and harmony. Swamiji lauded the contribution of Gurudev

Ranade by stating that he presented an entirely new way of looking at Indian Trditionl Philosophy which can be summarised as meeting of all religions, sensing and bringing out the diversity and within the diversity and sense of unity. Mysticism is explained by the leaders of all religions in the same manner and language all over the world.

Organisation and Theme of the Seminar

Prof Sharad Deshpande, Head of the Department of Philosophy, University of Pune outlined the Theme of the Seminar and expressed happiness that his Department got the opportunity to pay a befitting tribute to Gurudev Ranade by way of a seminar attended by intellectuals from India and abroad. He stated that Gurudev Ranade's teachings and writings and the deliberations at the conference would eventually bring out the directions to help the humanity overcome the present day crisis and establish peace and harmony.

Session on View of Christianity

In the session on Christianity Prof William Clough presented the universal values of justice, love, humanity and above all compassion. Christianity believes that World was God in the beginning and that God is everywhere. Idealism Perspectivalism and Pragmatism, Materialism and Love are the major factors influencing mankind.

Father Lancy Pereira presented the Advaita concept with reference to the teachings of Gurudev Ranade and his commentary on Upanishads and Bhagavadgita. Traditional Christianity believes that we cannot say anything about God. However limitlessness, belief in Advaita, bliss, and silence, state of unknown all lead us to God. He observed that if Jesus ws born in India he would have enchanted Upanishad and Bhagavadgita, such is the power of Indian Philosophy. The knowleadge was spread to common people through works of great saints who commented on the Vedas, Upanishads, and the Bhagvadgita and brought them in local languages. This torch was taken to greater heights by Gurudev Ranade through his studies, publications and teachings. He always searched a parallel way of bringing all religions together and propagate secularism. Dr. Pereira also mentioned some common threads in Vedanta and Christianity.

Dr. P. Kuruvilla who chaired the session, stated that all major faiths try to express God in a negative way such as "Neti Neti". We must be open to other traditions and alternative ways of Expressing god.

Session on view of Buddhism

In the session on Buddhism Prof Kyung Jik Lee stated that the Korean work on Buddhism believes in plurality, mutual co-operation with other religions with constructive dialogue and respect for alternative thoughts on reality. It also seeks a balance between unity and diversity.

Prof Timbul Hariyono from Indonesia explained the discoveries in his country about Buddhist literature of 10th century in Sanskrit and Japanese focusing on Dan, Sheel, Shanti, Dhyan and Praja "Parmita" i.e. virtues to be practiced and pathway to be a Mahabodhi.

Prof Pradeep Gokhale stated that Ultimate Reality itself might have many dimensions. Early work on Buddhism had neutral attitude about Ultimate Reality.

Consciousness itself may not be eternal. Nirvana is not Ultimate Reality.

The papers from Chinese scholars could not be presented, as they could not come because of some technical difficulties.

Prof Shrikant Bahulkar who chaired the session explained the concept of Buddhist Tantrik Tests and stated that scope exists for interpreting the Buddhist way in more than one way.

Session on the View of Islam

In the session on Islam Dr. Phiroz Poonawalla who chaired the session, recited the universal prayer from Kuran, which throws some light on the creator, reality of creation, spiritualisation of philosophy etc.

Dr. Mohammed Sanaullah presented the essences of Islamic Philosophy and the Ultimate Reality. God is perfect and originates divine perfection. God passed on some of the spirit to Adam. He drew some parallels between Upanishads and Ebicina about life and belief systems. God can be equated with absolute reality but only after some riders. A strong belief exists in the Islamic thought that God has sent 144000 prophets to the world. Dr. Yusuf Amin stated that the preachings of Islamic literature i.e. Koran, Phalsapha, Tasawoof need to be understood in detail and specifics. Concept of being different while being united allows the absorption of alternatives.

Session on View of Parsi Religion

Dr. R. N. Shukla chaired the session on Parsi faith or Zarathushtrianism. Prof Dr. Meher Master Moss prayed that the blessing of almighty be bestowed on all the devotees of all faiths. Parsi faith tries to understand the purpose of life. Again the Avestian text written about 9500 years ago compares well with Vedic Practices of Yadnya, spiritual enlightenment etc. The Parsis believe that cosmic laws apply to all souls, not only human beings on earth but also all the galaxies, stars and living organism on earth, in the solar system and beyond.

Prof Shubhada Joshi from Department of Philosophy, University of Mumbai summarised the proceedings of the first day of the Conference.

Second day 7 June, 2007

On the second day, sessions on Vedanta, Jainism, Linguist, Sikhism, Post Modern View of Science and Spirituality, Thoughts of Gurudev Ranade and overview and future directions for work in Philosophy with special reference to the path shown by Gurudev Ranade were held.

Session on the View of Vedanta

In the session on Vedanta, the important message of the Vedas to keep faith in what you do and guidance for how to search the Ultimate, imbibing and assimilating existence as well as knowledge and emphasis on generalisation were stressed. Vedas are generic literature where as Agamas are descriptive. The mystical literature inspires the devotees to try and find out the metaphysical revelations. Saints reveal the *Ultimate Reality*. The real joy for us will be seeing through the internal eyes. The Shaiva Siddhanta believes that dearness will reveal itself. The soul is like a precious diamond. It tries to remove the impurities gradually. You must treat your body as a temple. The power of impurities will be curtailed. Divine grace is within us, by eliminating the impurities we can establish communion with god. Sat and Asat are like company of good and evil respectively. The Guru tries to remove the darkness.

Prof Jha presented an alternative thought where he stated that Vedanta is a source of plurality. One of the important approaches is the Advaita. However there are many more like Vishuddha Advaita, Shabda Brahmadvaita, Shankadvaita etc. When language fails to capture difference, a whole range of metaphors, analogy and imaginary come into play. The belief that there is the *Ultimate Reality* and the Quest for that has to be systematised. The pursuit of Ultimate reality is not the domain of a chosen few. Everyone can pursue it. Only thing is we have to know the path, and the real guru who will help us to reach there. Swami Paramanand Bharati stated "that which does not change" is called Satya i.e *Reality*. When one can free oneself from the material manifestations such as man, woman, name, mind etc. What remains is the *Ultimate Reality*. The Supreme *Reality* cannot be described. However to help common people understand what is *Ultimate Reality* it has to be described with examples and different forms and words which convey defined meaning.

Session on Views of Other Religions

Jainism

Prof. S. R. Vyas presented the non theistic (non god centric) Jain perspective on the subject. It can be said that metaphysical plurality can be logically described. Seven Dravyas are adequate to explain. They are jeeva, ajeeva.

ashrava, bandh, samvara, karmabudgala, makbha, astikaya and anastrikaya. Jainism describes guna i.e. unchangeable qualities of a sunstance, which are permanent, an Parayayas, which are changing circumstances. Anekantwad is a special feature of Jainism. Saints of all faith take great pains to explain the concepts with a view to enlighten the masses on the path to realising the *Ultimate*.

Lingayat

Prof Subramanya Bhat presented the Lingayat prespective. He also explained the common thread in Lingayat and Vedanta. He further pointed out how Gurudev Ranade has compared many of the Kannada Saints with Socrates and other scholars of the West and also with many other Saints from other parts of India. The main aim in Lingayat is to reach the highest - the "ling" once the "ling" is attained, it will be permanent. It believes God realisers constitute love only for the benefit of the community. They have tremendous concern for the well being of the masses.

Sikhism

Prof. Jodh Singh presented Sikhism and stated that the saints from Maharashtra like Saint Dynaneshwar, Saint Eknath have made significant contribution to Sikhism by way of the path of Bhakti. In fact Sant Namdeo's 60 abhangas form part of the sacred literature. Sant Eknath explained the ideas of Vedanta to the masses. Different religions are nothing but genuine efforts of manifesting the *Ultimate Reality*. Sikhism believes in plurality, which actually flows from the same Brahma. Dialogue with yogis can help us to realise the Ultimate. Guru Nanak believed in Nirguna Brahma but it was not a passive belief. The sacred literature leaves it to god to explain itself. A cohesive mutual effort for upliftment and shedding ignorance and hatred will be require to upgrade the level of consciousness of common people. This could help them to establish a deep relationship with god.

Post Modern view of Science and Spirituality

In the session on post Modern view of Science and Spirituality Prof David Grandy spoke about the Light and *Ultimate Reality*. Each Photon is elementary act of creation. Light cannot change once it has been produced owing to the fact that it does not age and therefore it must remain the same. Prof Jonathan Shear presented the synthesis of Indian Philosophy and Western Science. If we are happy then only we can percolate the happiness to others. All scientific theories are important but the belief and experience are individualistic. A lot of research is on to evolve meditation techniques that can help a whole lot of people. People need to satisfy their psychological needs when their physical needs are taken care of. If the psychological needs are not met. people get frustrated.

Shri S. P. Shukla presented the quest for Reality with the help of western science thought over the last few centuries and the Vedic wisdom. He also said that the western philosophy is dominated by science. He explained the parallel trends in the Eastern, the Western Philosophy and Science in different periods in the history and in modern ages.

Session on Thoughts of Gurudev Ranade

Dr. N. V. Kulkarni presented the thoughts of Gurudev Ranade on the different literature of different religions. He stated that Gurudev Ranade presented the scientific mystical angle of Philosophy. Guruev ha expressed the Ultimate Reality of all religions as spacelessness. He presente the main points from Gurudev Ranade's literature on various religions and how they bring out the implict unity in all faiths through different ways of sadhana by different individuals.

Senior disciple of Gurudev Prof Padmatai Kulkarni who chaired the session, explained his teachings. She stated that saints like Gurudev have had spiritual experiences with Unity. Only oneness, unity of religions, unity of devotion can help us realise the Ultimate. You have to ask for god's grace, which will give bliss and peace. She also explained the influence of Philosophers Kant on Gurudev Ranade. Gurudev had specially studied Greek Philosophy besides other western and eastern philosophies. Gurudev in fact brought different philosophies and religions together as one world, one religion and one Humanity.

Summary of second day's presentations

Prof Talghatti stated that the Sadguru is required to get wisdom. He compared the philosophies of different religions and presented an interesting thought of globalisation of religions. He presented the summary of discussions of the day, paid rich tributes to Gurudev Ranade.

Overview and Future Directions

Prof Nitin Vyas stated that Gurudev Ranade's mission was to understand the metaphysics of different religions. Voice of religious leaders should be powerful. We should try to groom people on the path of philosophy at a very young age.

Prof S. A. Upahyaya from Bhartiya Vidya Bhavan, Mumbai stated that Indian Philosophy has great future. The whole world is accepting our heritage of Ultimate Reality, metaphysical lineage and spiritual heritage. However we need to ask ourselves: do we love god, do we need god and are we satisfied with too little things. Do not treat "Other" as Other. Then we will be happier ever. He stressed the need to organise more such Seminars, particularly in Universities. He also mentioned that support needed for bringing out Gurudev's unpublished work as also many other books outlined by for bringing out the Pathway to God.

Concluding and Vote of Thanks

Dr. S. R. Gowariker, Trustee of International Forum of Followers of Gurudev Ranade for Philosophical Research presented how the idea of the Seminar was developed and what efforts have been made and what difficulties had to be overcome in the organisation of the seminar which in fact ultimately turned out into a big Conference. He thanked all those who helped to make it a success.

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BOOK REVIEW

The Yoga of Kashmir Shaivism - Consciousness is everything.
By Swami Shankarananda.
Publisher: Motilal Banarsidass Publishers Private Ltd.,
First Indian Edition, Delhi 2006. pp 350. Price: 395.

Coming from a Scholar of English Literature from American universities, it is quite refreshing to know about Kashmir Shaivism. A person of great spiritual attainment, Swami Shankarananda enlightens the seekers of spiritual knowledge both in the West and the East by his simple lucid style without sacrificing the technicalities of the subject. The teaching of his masters Baba Muktananada are translated into English for the benefit of his disciples in the USA. The curiosity and interest of these Western Seekers in Indian Philosophy and Spirituality are an eye opener to us. It is a significant contribution to the World Religions which is starved of Spirituality these days. The Yoga of Kashmir Shaivism is of special interest here.

It goes to the credit of the Great Sage Veda Vyasa who presented the Eighteen puranas, six of which are devoted to Shiva- one of the Trinity who control the creation, sustenance and dissolution. Shiva as He is popularly known as a very simple easily attainable of the three Gods, is also known for benevolence; he bestows Moksha, liberation to all those who go to Him without bothering about the pre-qualifications in these spiritual explorations. As Swami Shankarananda puts it, it is easier to get enlightement adopting Shaivism than Vaishnavism. Whatever may be the author's opinion and experience, it is worth considering the techniques, Tantras or the Upayas one finds in this path of Self realization.

Basically all religious of the World are the off-shoots of one universal religion that prevailed, say about 5000 to 7000 years ago in Ancient India known as *'sanatana dharma'*. It is only about 2500 years since the Jainism and Buddhism branshed out of this and spread to other parts of the World. Yet another off-shoot of this *'Sanatana Dharma'* is Shaivism where Lord Shiva is the supreme Lord. Shiva and His consort Parvati, called Shakti, and their dialogue form the central theme of Shaivism. In Shiva Purana, Shakti i.e., Parvati asks questions and Shiva answers them. This dialogue helps us to know about the secrets of evolution of the cosmos and the consequent development.

There are the Shaivite Texts such as the *Shiva Sutras* and the *Spanda Karikas* that are very difficult to understand. However, Kshemaraja's *Pratyabhijnyaridayam* is the most beautiful rendering of the Shivite Doctrines. It explains the origin of the universe, God, and the individual souls, and all the objects of this world. Shiva is *'Chiti'. or Consciousness* and everything in this universe is *'Chiti'*. "*Chitih svatantra vishva-siddhi-hetuhu*" [Supremely independent Chiti universal Consiousness, is the cause of the universe], says the Sutra 1; and, *Svecchaya svabhittau vishvam unmilayati*" [Of Her own free will, chiti unfolds the universe on Her own screen. Sutra 2].

Swami Shankarananada feels that the Shad-darshan path to self Realization, as per the Darshan Shastra, or thepath to self Realization, as per the Darshana Shastra, or the Six-fold path Indian Philosophy, starting with the Sankhya, tarka, Vyakarana (Grammer), Yoga, Mimamsa and the Vedanta, is very difficult and confusing to an ordinary person. Such persons who do not have knowledge of the Veda and the Upanishad, the Yoga Sutra, and the Brahma Sutra that call for rigid schooling and higher level of intelligence may well adopt Shaivism and, the system that prevailed at the beginning of the First Century A.D. in Kashmir India, is supposed to be the easiest one. Even women who are forbidden to take to Spiritual Texts and the uneducated people can attain to the highest spiritual level in this path of Self-Realization and the whole exercise is one of simply raising one's level of Consciousness. But, it is not that easy to attain to this level of understanding by any means. It is here that we find the intelligent way devised by Veda Vyasa Muni through puranas, the Ancient Scriptures to suit the requirements of the people of the three Gunas/Qualities-the Tamoguna, the Rajoguna and the Sattvaguna. Thus, anybody can atain to Liberation.

The Book deals with the Fundamental Principles of Shaivism, the moola tattvas. It emphasizes the Creative Energy or the Shakti aspect of the Lord Shiva, i.e., Consciousness. Everything we find in this objective world shrunken or reduced form. Expansion and contraction of Consciousness is the principles of the Kashmir Shaivism and we can explain everything in this Universe as either the condensed from of Shiva, or shrunken Consciousness. We as jivas have come down in a shrunken form of Paramatman, the supreme Lord Shiva. 'Just sit and contemplate on Shiva, chant the Mantra Shivoham, (I am Shiva), you can realize the Divine form within you', says Swami Muktananada the Revered Teacher of the author. This simple tentra...... by the personal experience of the author. Further the author has elaborated...... it is clear that the differences between the Sankhya, Yoga and Vedanta one the one hand and the Kashmir Shaivism on the other is one of elaboration of the first three Principles. Vedanta takes only purusha and prakruti whereas Shaivism takes Shiva, Shakti and Shaiva-Shakti as the three undifferentiated un-manifest energy or pure state of Consciousness.

According to the Kashmir Shaivism, the entire Universe is reduced to the Trika Principles-that of 3: Shiva-

Maya-Jiva.; Paramatma-kanchuka- vyakti; the Tattva, mala and Upaya; etc.

1. The supreme Consciousness is Shiva;
2. Maya, or the Shakti, is the creative power that creates the Jiva with limited powers of understanding and function of the Lord; and,
3. Prapancha, the Objective World

Since Shiva has descensed to earth as per His own sweet will and pleasure in a condensed forms, to enjoy the qualities of His own Creation, He has numerous names form a and functions including the Jiva; in fact, all the organic and inorganic substances are nothing else but Shiva, and Shiva only in the subtlest form ever possible. This fits into the Doctrine of: "anoraniyan mahato mahiyan" of the Upanishads. This is the rocks and the sand particle principles here.

Since the Jiva has come from the 'Bhruhat' form of Shiva to a very helpless tiny form (like the Rock and the sand particle), it is also possible to get back to the original form and merge (samavesha) in Him. "Shivo 'ham" is the Mantra. By repeated chanting of the Mantra "I am Shiva" anybody can become a Shiva; and, there is no doubt about it since you are already 'That'. Only your ignorance has prevented you from realizing 'THAT'. Moreover, what is wrong in Shiva saying "*I am That*" ? First He says "*I*" and then He says '*That*'. Here both "*I*" and "*THAT*" are *Shiva* only. There is only Shiva, and everything in this world is Shiva i.e., Citi, Consciousness. It is also the 'Sat' (the Truth), the 'citi' (Supreme knowledge), and the anand (Bliss). Shiva is *Sachidananada*. This agrees with the Upanishad Doctrine of "*Ishavasyam idam sarvam*" (See Ishavasya Upanishad).

Ultimately, everything is Shiva in Trika Sutra. Shiva becomes Jiva due to the impurities a acquired such as desire and fruits of action, Karma Phala. These are the mala the impuruties. These impurities can be washed out by Upayas (Yoga). So the trika dutra here is the Shiva-Mala-Upaya.

The mala are anavamala, the mayemala, the Karma mala and the Jiva: through anupaya one can attain to Shiva. The upaya for this is Shambhavopya through will power icca Shakti: Shaktopaya through Action.or Kriyashakti.

Thus, by dissolving the blemishes of the soul through the chanting the Maha Mantra: "*Om Namh Shivaya*", the condensed form of Jiva can expand into Supreme Shiva. The entire Procern is of expanding individual Consciousness to Supreme Consciousness.

Swamiji says, each one of us has created the chain of shackle that binds us, link by link, by our own 'free will' and by the same process one can get released from bondage. There are the Mantras, Tantras and the Upayas (Techniques of yoga, Meditation.) in the Vijnyanabhairava, Shiva Sutras, Spanda karikas, Pratybhijnyahridayam for reference and use of sadhakas (spiritual seekers).

It suffices here to state that this is a beautiful book that every spiritual seekers should possess for it opens a new vista to Divine Revelations and intuitive knowledge. There are many interesting things which should be discovered by the Readers themselves.

The publishers have done a nice job. The printing is good and the price is affordable.

- Dr. T. N. Achuta Rao.
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